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The CHRISTIAN CENTURY

Published Weekly

The War Nobody Wants

An Editorial

How Their Minds Have Changed

Hough, Macartney, Ames, McConnell, Stewart, Beaven, Stafford, Barth

By the Editor

Anti-Semitism: A Poverty Problem

By Gorham Munson

Can the Saints Commune?

An Editorial

OCTOBER SURVEY OF BOOKS

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In This Issue

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(Continued in 3rd column.)

The CHRISTIAN CENTURY

October 4, 1939

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Contents

Editorial
- Editorial Paragraphs 1187
- Can the Saints Commune? 1190
- The War Nobody Wants 1191

Quintus Quiz: A Good Hostelry 1193

Contributed Articles
- How Their Minds Have Changed (Part I), by the Editor 1194
- The American Intervention That Is Needed, by Muriel Lester 1198
- Anti-Semitism: A Poverty Problem, by Gorham Munson 1199

October Survey of Books
- The Revolution of Nihilism, by Hermann Rauschning 1202
- The Moral Philosophy of Santayana, by Milton Karl Munitz 1202
- The Nature of Religious Knowledge, by Norman MacLeish 1203
- Christ in Concrete, by Pietro Di Donato 1203
- American Tomorrows, by Wayne C. Williams 1204
- Personalities of the Old Testament, by Fleming James 1204
- Judaism in a Changing World, edited by Leo Jung 1205
- The Sacheverell Affair, by Abbie Turner Scudi 1205
- America Reborn, by R. L. Woods 1206
- The March of Fascism, by Stephen Raushenbush 1206
- Man's Estate: Adventures in Economic Discovery, by Alfred M. Bingham 1207
- Archaeology and the New Testament, by Stephen L. Caiger 1207
- The Social Function of Science, by J. D. Bernal 1208
- No Compromise, by Melvin Rader 1208
- World Economy in Transition, by Eugene Staley 1209
- Books in Brief 1210
- Books Received 1211

Correspondence 1212

News of the Christian World 1214-1221

The New Films 1222

Calendar of Coming Events

Oct. 3-5. Kansas Disciples State Convention, Wellington.
Oct. 3-8. Pittsburgh Annual Methodist Conference, Emery Church, Pittsburgh.
Oct. 5. South District Methodist Conference, Philadelphia.
Oct. 5, 6. Minnesota Universalist Convention, Minneapolis.
Oct. 8. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Albert Edward Wiggam, speaker.
Oct. 8. Chicago Sunday Evening Club; John R. Mott, speaker.
Oct. 8-15. America Rediscovery Week.
Oct. 9. Cincinnati Council of Churches Retreat.
Oct. 9. Philadelphia Annual Methodist Conference, Arch Street Church, Philadelphia.
Oct. 9, 11. Minnesota Baptist Convention, Brainerd.
Oct. 9-12. Iowa Baptist Convention, Fort Dodge.
Oct. 9-13. National Recreation Congress, Boston, Mass.
Oct. 10, 11. Presbyterian Symposium on the Church and Southern Problems, Nashville, Tenn.
Oct. 10-12. Wisconsin Annual Synod, Presbyterian Church in the U. S. A., Milwaukee.
Oct. 10-13. Missionary Baptist State Convention, St. Paul's Church, Harrisburg, Pa.
Oct. 11, 12. United Conventions of twelve Protestant denominations, Hartford, Conn.
Oct. 11, 12. State Convention, Maine Council of Churches, Bangor.
Oct. 11-13. American Federation of Lutheran Brotherhoods, Detroit, Mich.
Oct. 11-15. Allegheny African Methodist Episcopal Zion Conference, Pittsburgh, Pa.
Oct. 13. Annual Meeting, Minneapolis Church Federation, Minneapolis.
Oct. 15. Chicago Sunday Evening Club; Albert W. Beaven, speaker.
Oct. 15. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; David Seabury, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

In This Issue

(Continued from 1st column.)

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The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, OCTOBER 4, 1939 NUMBER 40

EDITORIAL

THE TWO most important events in Europe's war last week did not happen on the field of battle. One took place in Berlin, where it was announced that Germany and Russia had agreed to partition Poland along a line following the Narew, Vistula and San rivers from the border of East Prussia to that of Hungary. This gives Russia more than half the territory of Poland, and plants the flag of the U.S.S.R. directly across the river from Warsaw, where the Poles threw back the Russian invasion in 1920. So large is the booty seized by the Russians that the German government has felt it necessary to explain to its people that this division of Poland had been arranged between the two invaders long ago. Acknowledgement that Stalin was thus negotiating with Hitler to divide Poland while he was negotiating with England and France to defend her adds to the evidence of Russia's perfidy. But it does nothing to lessen the Allies' difficulty. More than ever, now that Russia has swallowed parts of Poland far in excess of White Russian and Ukrainian territory, must the Allies face the problem of dealing with a second act of imperialistic brigandage. Mussolini twitted the Allies with their predicament in his speech of September 23, but the British ministry of information replied that the British government could not understand what he was talking about. Well, the rest of the world could.

The War

Will King Carol Be Next to Go?

LIKE a flash of lightning the assassination of Premier Calinescu of Rumania has shown where the full force of the storm in Europe is likely next to strike. Allied diplomacy has been working desperately, since the outbreak of the war, to keep Rumania within the Allied orbit, or at least to keep Rumanian supplies out of German hands. Britain and France, it must be remembered, have given Rumania the same guarantee against attack that they gave Poland. But it is the misfortune of the Allies that so many of the states which they have cultivated have no inner stability. Rumania has three neighbors—Russia, Bulgaria and Hungary—all sworn to get back territory lost to her in the war. And its internal government has been so corrupt that it has invited revolutionary uprisings. Nazi penetration has been by means of a typical uniformed gang of young bravos known as the Iron Guard. About a year ago the government killed thirty leaders of the Iron Guard "while attempting to escape" from arrest. The assassination of Calinescu came in reprisal. Now the government has taken counter-reprisals by shooting not only the premier's alleged assassins but hundreds—some reports say thousands—who are merely suspected of membership in the Iron Guards. By so doing it has, of course, furnished Hitler with a pretext for intervention, if he wants to use it. But it has also disclosed its own sense of insecurity. Carol is safe only so long as he can count on the army, and no one who knows Rumania would predict how long that will be. It is not clear today whether Carol's fall will give Germany or Russia virtual control of the country. But that his fall is coming seems almost certain. And when he falls, he is likely to knock over some of the other Balkan dominoes.

The President Asks for Embargo Repeal

PRESIDENT ROOSEVELT'S message to the special session of Congress contained few surprises. He asked for repeal of the arms embargo and amendment of the neutrality law to place all trade with belligerents on a cash-and-carry basis. He could not be wholly candid as to his reasons for asking this change. In the current issue of the *Nation,* for example, its editor, Miss Freda Kirchwey, says in a signed editorial: "What a majority of the American people want is to be as unneutral as possible without getting into war." Such candor is denied a President of the United States. So Mr. Roosevelt was forced to fall back on giving Congress his personal assurance that the course he advocated would be more likely to keep this nation out of war than any other and, without offering supporting proof or argument, to let it go at that. Aside from repeal of the arms embargo, practically every other change in the law proposed by the President was in the law as it stood until May 1 of this year. The

President's advice to Congress can therefore be summed up thus: "Go back to the law as it was last May, only put arms under cash-and-carry." A bill to this effect has now been formulated in the foreign relations committee of the Senate, and since there seems to be no desire on the part of Senator Borah and other senators who favor the embargo to confine consideration to the committee room, it is likely that the debate will have reached the Senate floor before the date of this paper. What the outcome of the debate will be is in more doubt than ever. At the time the special session was summoned it was generally assumed in the press and by radio commentators that the President had the votes to enact his desired changes in the law. Now, however, his supporters are not so confident. Even the *New York Times,* a bitter opponent of the arms embargo, admits that its repeal is no longer sure. Vice-President Garner is reported to have warned Mr. Roosevelt that repeal must be voted in thirty days if it is to be voted at all. The reason for this growing doubt as to the outcome is to be found in the amazing flood of letters and telegrams which have been loosed on Congress opposing repeal. Some of these have been inspired by pressure groups, such as Father Coughlin's, and some the administration announces have resulted from orders sent from Berlin and Moscow. (Does anyone catch a faint whiff of propaganda about that announcement?) For the most part, however, these messages have come straight from the heart of the American people. Congress is impressed.

International Law Is Still a Mirage

WHILE the editorial, "The Mirage of International Law," was still on the press in last week's issue, President Roosevelt asked approval for his proposed changes in the neutrality act as "a return to international law." The arms embargo, he told Congress, is "wholly inconsistent with ancient precepts of the law of nations." What he wants is to go back to "age-old doctrines of international law," or, more impressively, to "the age-old and time-honored doctrines of international law." We could easily devote another long editorial to debating this matter with the President, but amid the rush of current events it must suffice to say: (1) that a perusal of the exchanges of Sir Edward Grey with this government during the First World War will show that it is a fundamental contention of the British government that "age-old and time-honored" international law forbids the alteration of laws governing the conduct of neutrals after fighting starts; (2) that Senator Key Pittman told the American Academy of Political Science in May 1937 that "it is unneutral for a neutral, after war has commenced, so to change its financial and commercial relations with a belligerent as to take the belligerent by surprise"; (3) that the action of German submarines in sinking Swedish and Finnish ships carrying contraband to England and of the British government in ordering all neutral ships into British ports for inspection, posting a blacklist to control the business of neutral firms, and establishing a long range blockade shows that in this war, as in the First World War, international law is going to be whatever the belligerent navies make it; (4) that if the administration means to rely on international law to preserve neutrality it had better present a better illustration of what it has in mind than in its differing treatment of the unarmed Bremen and the armed Aquitania. And by the way, how long has it been since the cash-and-carry scheme which Mr. Roosevelt actually proposed to Congress has been included in "the age-old and time-honored doctrines of international law"?

One Danger of the Embargo Debate

WHATEVER its outcome, the debate in Congress over revision of the neutrality law seems fated to go down as one of the most bitterly fought in our history. And right here is a danger against which the American people should be on guard. There are wide differences of opinion among patriotic Americans as to *how* neutrality should be preserved, but there is almost no difference at all in the demand that it *shall* be preserved. In the heat of the debate in Congress, it is likely that a good many overstatements will be made in an effort to gain emphasis and influence votes. Because those who believe in the embargo are defending a law already in force, this temptation to overstatement is likely to waylay them at every turn. "If the arms embargo is repealed, then our entrance into the war becomes inevitable." "A vote to repeal the embargo is a vote to take us into the war." "If we take the first step toward surrendering our neutrality, then the others must follow." This is the sort of argument which is already being heard in some quarters; if it once gets fixed in the public mind it will do great damage. The Christian Century, as its readers know, believes in retaining the arms embargo. It will consider repeal, if that comes, a calamity. It will expect to find the national policy after repeal in more danger of involving this country in the war than if the embargo stands. But it is not true that if the embargo is repealed the United States will inevitably become involved in the war. It will still be possible to fight hard for American neutrality if all the President's proposals are adopted. In the long run, as has been said in these pages many times, the nation's peace depends upon the people's will to peace. That will to peace can still be maintained even if the arms embargo is dropped. But it will be registered unmistakably if the embargo is maintained.

Sigmund Freud Dies in Exile

THE DEATH of Sigmund Freud, the father of psychoanalysis and the most famous psychologist since William James, brings to mind first of all the fact that he was driven into exile in his eighty-second year when the nazis seized Austria, and that as an exile he died in London. He had brought honor to Vienna, where he had spent most of his life and which he had made the chief European center for psychology as once it was for music. Many of Freud's conclusions seemed fantastic not only to the popular mind but to many experts in his field, and some brilliant research men who had been his pupils and

colleagues parted company with him. Nevertheless his influence was profound and far-reaching, and even those who disagreed with him most radically did not escape it. Freud's training was primarily in medicine, with a specialty in neuropathology. At the time when physiological psychology was a new science, the protagonists of which were making rather pretentious claims to establishing a physiological basis of all states and acts of consciousness, Freud, already a physiologist of some eminence, turned in the other direction. Seeking the causes of hysteria, he found them not in brain lesions or in physical defects of the nervous system but in repressed and inhibited ideas which had originated in connection with nervous shock and had been driven below the level of consciousness. The cure was to bring them to light by the process which he called psychoanalysis. To this he added a method of interpreting dreams as revelations of desires and impulses suppressed in waking hours. What seemed to many, even of his own disciples, his exaggerated emphasis upon sexual ideas as the root of all mental ills, and the great place that he gave to the meaning of dreams failed to win the assent of many who recognized their indebtedness to his powerful and original mind. His last work was *Moses and Monotheism* (reviewed in the issue of August 2), a highly subjective interpretation of the lawgiver. Freud was a great psychologist, but he was no historian.

Parochial School or No Sacraments

NOTHING essentially new is involved in the measures which the Roman Catholic Bishop of Mobile has adopted to compel parents to send their children to the parochial schools. He has issued public warning, through the diocesan weekly paper, that Catholic parents who permit their children to attend the public schools will be excluded from the sacraments of the church. This insistence upon attendance at parochial schools is strictly in accordance with the teaching of the church, both in canon law and in the utterances of its councils and prelates. Canon 1374 of the new Code of Canon Law says: "Catholic children *must not* attend non-Catholic, neutral or mixed schools; that is, such as are open to non-Catholics. It is for the bishop alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated without danger of perversion to the pupils." It was only a repetition of this injunction when Bishop McQuaide, as quoted in *America,* the Jesuit weekly, said: "Unless the bishop has given his permission, no Catholic may entrust his child to any but a Catholic school." When Bishop Toolen of Mobile issued his ban upon Catholics in his diocese, which includes Alabama and west Florida, who send their children to public schools, he was not making any new legislation but was simply putting teeth in an old law by making the penalty for its disobedience perfectly definite. It is to be understood, of course, that the ban upon the attendance of Catholic children as pupils does not extend to the discouragement of Catholics who seek employment as teachers in the public schools. On the contrary. Data in regard to the Mobile diocese are not at hand, nor complete data in regard to any other diocese, but it is a known fact that in many of the larger cities a large per cent of the public school teachers are Roman Catholics. In Chicago the per cent of graduates of Catholic high schools as compared with the per cent of public high school graduates who enter the city normal to prepare for teaching positions in the public schools is about ten to one. This is no accident.

One Hundred and Fifty Years Of the Bill of Rights

DURING the campaign for the ratification of the Constitution of the United States—which was no foregone conclusion, for there was much opposition and there were even some members of the Constitutional Convention who refused to sign the document—it became evident that the country wanted an explicit guarantee of those rights and liberties which the Declaration of Independence affirmed and which the Constitution took for granted. The result was the first ten amendments, the Bill of Rights, which had been submitted by the first Congress and ratified by a sufficient number of states to make it effective by September 25, 1789. That was just one hundred and fifty years ago. Last year's sesquicentennial of the Constitution might properly be followed this year by a similar recognition of the Bill of Rights without which, either explicit or implicit, neither the Constitution nor any other frame of government would have much value. No great celebration was planned, but sixty-seven widely recognized leaders in political and religious life joined in issuing a statement calling upon all the people to renew their allegiance to the principles of freedom expressed in the Bill of Rights. It will be well if the people give thoughtful heed to this exhortation. No harm will be done by the fact that this sesquicentennial was marked by no imposing ceremonial. Pomp and ceremony are proper enough in connection with some celebrations, but the commemoration of the Bill of Rights requires a different mood. The enemies of the liberties guaranteed by those ten amendments come with many plausible disguises; sometimes they come with flags and bands and with the words of patriotism upon their lips. He who would honor the Bill of Rights and call himself and his fellows to a fresh fidelity to its principles must do it not with trumpet and drum but with quiet thoughtfulness—even with fasting and prayer.

Mr. Eddy Is Not Neutral In Word and Thought

RETURNING from his annual tour of the high and hot spots of Europe with a company of personally conducted travelers, Mr. Sherwood Eddy volunteered a few remarks—about ninety minutes' worth—in an informal lecture to the passengers of the Dutch steamer which was bringing him home. Those who know Mr. Eddy—and if any do not it is their loss—will understand that he spoke of present social and political conditions in Europe and that he spoke with great frankness and in no neutral mood. A fellow-passenger, the Italian consul to Santo Domingo, protested to the captain that Mr. Eddy's

words about his country were offensive and that there ought to be no more of them. The captain agreed and posted a notice that there were to be no more unneutral speeches. A Dutch boat is Dutch soil; Holland is a neutral country; and in Holland no public meetings are permitted in which there is propaganda for or against either side of the current conflict. The captain's argument was sound and one must agree with him that he "handled it rather nicely." Perhaps the incident would scarcely be worth telling if it were not for one remark of the Italian consul which betrays the embarrassment that besets the central powers in their new friendliness with the soviet government. He accused Mr. Eddy, among other things, of being "pro-bolshevik." But reflecting that Hitler now is also pro-bolshevik, and that Mussolini is pro-Hitler, he quickly added: "That is, the old bolshevik, not the new." Other Italians more highly placed than the consul at Santo Domingo are going to have some difficulty in distinguishing between the murderous, atheistic and diabolical bolshevism which prevailed prior to September 17, 1939, when Stalin became Hitler's ally in arms, and the righteous and peace-loving bolshevism which was born with that alliance!

Can the Saints Commune?

IT IS UNFORTUNATE that the term "communion" has come to be used as a synomym of "denomination" or "sect." The usage reflects accurately enough the historical fact that the members of all religious bodies commune chiefly with their fellow-members. But it tends to fix that practice as one that is inherent and essential to the nature of denominational organizations. Whatever may be the implications of the word, the question of intercommunion cannot be so summarily settled. Terminology which describes what *is* cannot be accepted as determinative of what *ought to be*.

Every assembly of Christians of various names and creeds raises anew the issue as to whether or not those who acknowledge each other as Christians and who find it possible to unite in work and worship can also sit together at the table of the Lord.

The Lausanne Conference on Faith and Order in 1927 ended with a tension on this point which came little short of being acrimonious. After the warm glow of fellowship which had characterized the sessions, it was a chilling experience to come so suddenly to the limit of fellowship. Perhaps the attempt to persuade the representatives of so many "communions" to commune together was premature. At any rate it was unsuccessful and the failure was depressing. At Oxford and Edinburgh, in 1937, the issue was avoided, by somewhat different methods. But the problem is not solved by ignoring it.

The Anglo-catholics, who are among the most uncompromising opponents of intercommunion, have a formula which satisfies them and which has at least a logical consistency. Common participation in the sacrament of the communion, they say, should be a consequence of the full attainment of church unity, not a stage on the way or a means of its attainment. This position is logical enough on the hypothesis that the observance of the Lord's Supper is essentially a function of the church and for the church, and that therefore none can commune together who are not already united in a common ecclesiastical allegiance and in the acceptance of a common doctrine concerning the sense in which Christ is present in the elements and the method by which the believer communes with him in partaking of them. Not to argue that position, it is sufficient to say that great numbers of Christians in all denominations do not accept it and that among these are many of the most earnest and intelligent advocates of the ecumenical movement.

So the question keeps rising whenever a great company of believers assembles to plan united action for the making of a more Christian world. It rose at the World Conference of Christian Youth held in Amsterdam two months ago. The Christian Century's correspondent reported what happened there. (See the issue of August 23.) The delegates—ardent youth with a sense of fellowship and of the urgency of the world's need of a Christian message vitalized by devotion to Christ— wanted and expected to commune together. But the steering committee, and still more the powers behind the steering committee, ordered otherwise. So four communion services were held—one Anglican, one Lutheran, one Eastern Orthodox, and one open to "all who are in full communion with the church of our Lord Jesus in any of its branches." A question directed to our correspondent by a subscriber elicited a further statement (September 20) expressing the opinion that the pressure which brought about this divided communion, instead of the united service that most of the delegates desired, "came from Dutch sources." Later information through other channels tends to confirm this opinion. The fact, if it is a fact, is interesting but not of the highest degree of importance. The main point is that Christian youth wanted a common communion and that mature ecclesiastical statesmanship prevented it.

It need scarcely be stated that The Christian Century favors the free intercommunion of Christians. In our judgment, the Lord's Supper is a sacrament in which there may properly and profitably be joint participation by Christians holding a wide variety of opinions touching the nature of the church and its ministry and the sense in which Christ is present in the elements, even by those who regard the sacrament of the altar as a continuation of the sacrifice on Calvary and by those who consider it a purely commemorative service. If there were no sense of unity among the severed members of Christ's flock, no consciousness of brotherhood or of common faith and purpose or of a common focus of their loyalties, then there could be no communion together. Neither could there be any impulse toward it. No ecclesiastical caution would be needed to prevent it, for no one would want it. It is wanted because, in spite of differences and divisions, a large measure of such unity actually exists. It seems to us both fitting and helpful that the actual unity of spirit now existing, incomplete as it is in its doctrinal and organizational manifestations, should find expression in communion together.

But among the realities of the situation that must be recognized there is not only this already substantial though

imperfect consciousness of unity but also an important body of diversified tradition in regard to the significance of the Lord's Supper, the requirements for its valid observance and the conditions of an authentic participation in it. Since these traditions exist and loom large in the minds of those who hold them, they cannot be lightly disregarded. Progress toward a fuller unity is not to be made by trying to rush into the practice of intercommunion, under stress of emotion in a high moment of fellowship, those whose lifelong convictions are at variance with what seem to them to be the implications of the act. For those whose liturgical and sacramental tradition is that of the free churches, the whole matter is relatively easy, for, with a few exceptions, an open and interdenominational communion has no implications which conflict with their habits or convictions. But for many other groups the conditions are quite different. The matter must be thought through in the light of their ancient traditions, the New Testament records and the contemporary conditions.

The continuation committee of the World Conference on Faith and Order is preparing the way for just such a thorough and deliberate study. At the sessions of this committee, held at Clarens, Switzerland, during the last week of August, one of the topics for consideration was the organization of a commission to study "ways of worship." Correlative with this was the proposal of a commission to explore the subject of intercommunion. A tentative form of instructions to this latter commission (subject to approval or amendment by the committee, whose action has not yet been reported) included the following items: "(a) to set forth the existing situation as regards the rules and customs regulating intercommunion and open communion in the different Christian bodies; (b) to set forth the grounds on which intercommunion or open communion are allowed or disallowed; (c) to consider the principles which should govern the practice of the ecumenical movement in regard to intercommunion and open communion; (d) to present to the committee at its meeting in 1941 a report embodying the results of the commission's work."

This approach to the question is thoroughly sound and sensible. When viewed in the light of some of the suggestions which were submitted in advance to the committee, proposing extended studies in the history of worship and the development of liturgical traditions, it may seem a slow and laborious process. There are many who feel that the problem is no problem at all and that the way to practice intercommunion is simply to go ahead and practice it, setting aside all objections as outmoded sectarianism. For these, the approach by way of historical research and theological discussion will seem to threaten to entangle the whole matter in a maze of academic and antiquarian considerations. It is possible, of course, that it may do so, but it is not necessary. On the other hand, it is necessary that these questions be explored. The unity of Christians will not be promoted by any method which does not give adequate attention to the heritages of thought and practice which are held by all the groups of Christians that are expected to unite. If the matter of intercommunion is ever to be settled affirmatively it must be not by a sudden action carried by acclamation in an hour of uplift for those who happen to be present, but by the more laborious process of investigation and conference. Christians must both think and feel together before they can commune together.

The War Nobody Wants

A FEW DAYS AGO Lord Beaverbrook's London *Evening Standard* began its leading editorial with this question: "What kind of war is this?" Hosts of observers, on both sides of the lines and in neutral countries, are asking much the same thing. "There is something phoney about this war," remarks Senator Borah. And Henry Ford immediately speaks up in agreement. Even in the capitals of the warring nations this sense of puzzlement seems to be widespread among the common people. "This ain't the sort of war I knew," says a London taxi driver, a veteran of the Somme, to his American fare.

So widespread has this feeling of bewilderment, which is almost suspicion, become in England that the authorities have begun a series of radio and newspaper addresses to the public, explaining the reasons for the lack of action on the Western front and calling for patience and confidence. The essence of the government's explanation is that the Allies have everything to lose and nothing to gain from a direct assault on Germany. Göring long ago told the Germans that they were living in a fortress, and the surest and least costly way to win an Allied victory is simply to settle down to a siege of the fortress. Germany cannot win a long war; the Allies cannot win a short one. But the British fleet and the troops in the Maginot line will eventually starve Germany into surrender. This, at least, is the way in which the military situation is explained to the British and French people. It makes sense.

Plausible as are such explanations for the tentativeness of military operations on the Western front, there is another element in the situation which is probably having as much influence as staff strategy. That is the fact that nobody—French, German, English or Russian—has any stomach for the sort of war that lies ahead. The Germans and the Russians apparently invaded Poland without serious misgivings; they believed that the occupation of that country would prove as easy as it turned out to be. But Russia has already declared that in any war involving western Europe she wants to be neutral. And the German peace offensive is already in full cry, even though Warsaw has not yet been captured. What happened in September may be dismissed as a mere military adventure, but what stretches beyond October is plain war. It is the war that nobody wants.

Certainly the Germans do not want it. Hitler did not really want the Polish war; he thought he could get his Polish demands without fighting until he had gone too far to draw back. Now he is desperately struggling to keep out of the sort of war he sees straight ahead. The nazi leaders, for all their boasts and threats, are working overtime trying to convince the Allied peoples that there is

nothing more to fight about. Already three major drives have been launched in the German peace offensive. The first came with Göring's speech to the armament workers —a speech that alternated boasts of Germany's might with assurances to France that she had nothing to fear from nazi ambitions and to Britain that she could not win by a naval blockade. The second came with Hitler's speech at Danzig—a speech that jumbled the same boasts of strength with protestations of a desire for lasting peace and absence of war aims against France or England. The third came with Mussolini's speech on September 23, advising the Allies to accept the partition of Poland as a *fait accompli* and to stop the war at this juncture. As this is written, it is hinted from Berlin that still other drives in this peace offensive are in prospect.

More revealing than any speeches, however, is the reluctance of the Germans to launch their full force in the west. Everything indicates that the troops in the Siegfried lines have been doing only just enough fighting to keep the Allied attack from developing into a serious threat. The first American correspondents to visit the Saar war zone wrote of being allowed to motor to observation points in French army cars under the eyes of German batteries without molestation. They told of children playing in the streets of villages close behind the front, and of towns in the fighting zone in which not so much as a window pane had been broken. Even more astonishing has been the failure of Göring's vaunted air squadrons to bomb the slow concentration of Allied troops behind the front. What is the air arm for if it is not to attempt to prevent such concentrations?

Why should Germany be pulling its punches in this fashion? Certainly it did not do so in 1914. But this time it raises its arm to strike . . . and the blow does not fall. Why? There are many possible, even probable, answers. A remarkably detailed article in *Fortune* this month shows how ill prepared the nazi state is, despite Göring's two four-year plans, for the economic attrition of a long war. The presence of Russian troops along the line of the Vistula and on the Rumanian and Hungarian frontiers reveals the extent to which Hitler has given hostages to Stalin. And underneath every other consideration there lurks the fear which all the nazi chieftains feel, even though they dare not acknowledge it, that the German people may not suffer indefinitely the rule of a regime which cannot procure for them a quick victory.

But when one turns to the Allies one encounters this same hesitation to launch a major blow. Poland has been left to its fate without, so far as is known, any attempt to provide the air reinforcements so much talked about before the fighting started. The Warsaw radio still appeals to the gallant defenders of that city to hold out until British and French help arrives, but the rest of the world knows that no such help is on the way. British planes continue to scatter leaflets over Germany, assuring the German people that the Allies have no quarrel with them and trying to incite them to revolt against the nazi government. But even the Allied press has come to speak of this as "confetti warfare." There has been no attempt to take advantage of the fighting in Poland to launch an attack in the west. Quite as striking as the failure of Göring's planes to bomb the passage of British transports across the Channel or the converging of French troop trains behind the front has been the failure of Allied air forces to interfere with the transfer of German divisions from Poland to the Rhineland. This, the Allies declare, is to be a war of attrition, but so far Germany's industrial plants have been all but immune.

Why? Is it because England and France are afraid of the outcome of a genuine war with Germany and Germany's possible allies? We do not think so. The Allies unquestionably have a sober sense of the military difficulty of such a war, but as to its final outcome they seem to have no fear. But they hesitate—and the hesitation does them honor—to turn loose upon Europe the appalling horrors they can see so clearly just ahead. They know that once genuine fighting starts in western Europe, they must ask their people to endure losses which are altogether beyond human calculation. "We are ready to fight for three years, or longer if necessary," the Allied governments announce. Their people back up that declaration. But governments and people alike know that three years of the sort of war which is in prospect means death and destruction in virtually every home. For what is this sacrifice required?

To grasp the force with which this question confronts the common man in England and France, we advise a reflective reading of one paragraph in Mr. Shillito's news letter from London on page 1216 of this issue. Mr. Shillito tells in this paragraph of the debate which has broken out in the British press as to whether or not the Allies should at once define the aims for which they are fighting. Obviously, the aims so far announced are no more than slogans; it may be arousing to say with Mr. Eden that the war is being fought "to rid the world of Hitlerism and all that Hitlerism implies," but that phrase is scarcely susceptible of being translated into the terms of a peace treaty. What are the terms that the Allies will fight to write into a peace treaty? Ask the question and it is at once clear why eminent British publicists are advising against an attempt to define war aims. Is Czechoslovakia to be restored? Then how about Slovakia and the Sudeten region? Is Poland to be restored? Then how about Russia and the Ukrainian demand for independence? Or the Corridor? Is a new map of Europe to be drawn? Then in what respect will it differ from the war-breeding map of Versailles?

It has been suggested that both sides are holding back on the western front until they know what the United States is going to do about its arms embargo. Hitler, it has been said in some quarters, has refrained from bombing London and Paris lest the frightfulness of such air raids prove a decisive factor in moving the American Congress to arm the Allies. And the Allies, it has been said elsewhere, have been waiting to discover the probable extent of their American support before deciding on their chances in a war with Germany backed by Russian, Italian and Balkan resources. We discount both explanations. Rather, we believe that both sides hesitate because their governments have not yet discovered a reason for the war commensurate with the destruction to come and because those same governments cannot be sure what the

social consequences will be, in their own nations and throughout Europe, of such long continued destruction.

"The war nobody wants." What better name could be found for it? Never was war's futility more plain. Never did men take up their march toward death with more unanswered questions in their hearts.

A Good Hostelry

EDITOR THE CHRISTIAN CENTURY:

SIR: While the memory is still fresh, I propose to shout the praises of a certain hostelry in which I stayed for a fortnight during the summer. In that shout I include the praise of all good hostelries in which we tarry a short time and then see them no more. I am conscious that I owe them a debt long overdue. I know that I am speaking for you, sir, and your readers, ancient and modern.

We came to its doors, as we should come, guests with a host and hostess to welcome us. You must not tell me that "hostelry" is archaic and the use of it precious. I hate precious words, but this is not one, and it preserves the idea of a "host." At once the house revealed its atmosphere. There was service given, but it was free from every trace of servility. The servants became friends who took that part without affectation or even consciousness of it. They were simply free persons who had, indeed, their particular work to do, but in doing it they did not cease to be persons with individual lives of their own. The question of rank did not seem to occur to them. To us they were not ciphers, and we were not to them "Number Eleven."

"Manners makyth men." The old saying is certainly true of all inns, hotels, hostelries. Manners make them what they should be, pleasant memories in our pilgrimage. In this hostelry there was no stiffness and no formality. The guests simply talked as they should do in a company of friends. None of those wearisome opening moves in conversation which are necessary when the speakers are on their guard! We could talk without preliminary warnings of books, art, religion, even politics. Newcomers caught the tone of the house at once, and the stiff ones unbent while the rough became smooth.

When the day's walks and climbs were over, such as were prevented by age or lack of education from joining in those solemn movements called in these days dances, could talk as friends talk, without being afraid and without that exessive politeness which kills conversation. And all this I believe was due in part to the *genius loci*.

Some of my stern friends will shake their heads. "Don't believe in it," they say. "What we need is proper discipline; servants must keep their place or where are you?" But in this good hostelry there was nothing done in a slack or untidy way; everything was planned and carried out with perfect order and punctuality. And in spite of what my friends call "the old school," I cannot see why it is necessary for one person who does a certain specific service for me to be kept "in his or her place." In any good society the division of functions will not be made a ground of separation between persons.

I once heard an admirable paper on domestic service in English literature. In it the writer pointed out how free and human the relationship often was between master and servant in Elizabethan and later times, and she asked with perfect justice where a better example of this relationship can be found than in the story of Mr. Pickwick and Sam Weller. Sam was a devoted servant, but never ceased to be a free person. That is surely the more excellent way. There was no need to keep Sam in "his right place."

In a good hostelry there is of course payment for services done, and there is no shame either on the part of the giver or the host. Why should there be? The thing is settled; it takes its right place, and does not obscure the true friendly relationship. If there is gratitude, and there should be, it is on both sides.

The time came for us to leave that friendly house. Farewells had been said. But when the train was passing within sight of the house, we saw friendly figures by the door waving their hands as though to wish us godspeed. And we may see them no more.

Yet that little company of men and women with their gentle faces and kind manners and quick sympathies will not be forgotten. That house will remain on the map of the journey. It deserved to be honored for itself. But in recalling it I recall many other such houses in which I have found a promise of the great society. I have even thought that a good hostelry has something to teach to the church, which should be, it is rightly said, an experiment in the classless society.

Ever yours gratefully,

QUINTUS QUIZ.

VERSE

Observation

HOW oft the mental processes
Men label 'thought profound'
Are but the prejudices
Their minds revolve around.

UNA W. HARSEN.

Carnivores

OUR cat had slain a rabbit, and we said,
"The vile bloodthirsty brute! Her paunch was filled,
And she was fat, and needlessly has killed
A harmless thing she stalked with a thievish tread."
"But why condemn one beast?" the answer sped—
We who are children of a species skilled
To rend with flame and rapier, tiger-willed,
And strike not only hares but humans dead?
We who launch disemboweling bombs in air,
And grind out lives in workshops—dust to dust!—
And in wolf Persecution's red-fanged lair
Slash at live throats, and suck with greed and lust!
Well may the cat, with innocent gore defiled,
Look proud and calm, and guiltless as a child.

STANTON A. COBLENTZ.

How Their Minds Have Changed

An Analysis and Summary of The Christian Century's Series of Articles on "How My Mind Has Changed in This Decade"

By the Editor

Introduction

ONE year ago, The Christian Century asked thirty-four prominent leaders of religious life and thought to state what changes, if any, their minds have undergone in the past decade. An identical letter embodying this request was sent to all, as follows:

> My colleagues and I in The Christian Century are projecting a series of articles by twenty [it later grew to thirty-four] writers whom we regard as among the most interesting minds in the modern church, to begin with the first issue in January 1939. We wish you to participate in this series. Let me state what we have in mind.
>
> We believe that there has been coming, *in the past decade,* a radical and significant change in the thinking of Christian scholarship and leadership. For many this change is in process; for others it may have reached the point of mature conviction. But all of us are aware that ours is a period of intensive and profound transition. There is naturally much bewilderment. Many Christian people are walking as if in a kind of mist.
>
> It is no time for forcing immature conclusions upon the church or upon one another. But it is certainly a time for the free exchange of experiences, a kind of testimony meeting, in which our leaders may frankly tell of the change (if any) that has come in their own thought.
>
> Our projected series of articles is designed to do this. We have not yet selected a title for the series, but I can state the idea clearly, I think, by putting it in question form, which each writer will put to himself, thus:
>
> > Has any fundamental or transforming change taken place in my thinking about religion in the past ten years? If so, wherein does the change consist? If no radical or significant change has occurred in my thought, what is my attitude toward the change or trend which I observe taking place in the thinking of others?
>
> Such a series of "testimony" articles will bring into focus the great issues which Christianity now confronts, and this not as an abstract discussion of issues but as a discussion touched with autobiography. People wish to know what is going on in the minds of their leaders, not merely in terms of their public discourses, but in the more intimate terms of personal experience.
>
> Will you write such an article for us? It should be in our hands by December 15. A model length is 2,500 words, but 3,000 will not be excessive if you require that many.
>
> We have every reason to believe that this will be the most intriguing as well as the most fruitful expression of religious thought which has appeared in the history of The Christian Century. We earnestly hope that you will participate in it.
>
> CHARLES CLAYTON MORRISON,
> October 3, 1938. Editor, The Christian Century.

The letter explains the purpose of the series. It was not intended to embrace the whole range of intellectual interest of the selected contributors, but was confined to changes in their thinking about religion. Even here the invitation was designed to narrow the field to changes that were "fundamental or transforming." Yet each contributor was left free, in case his own thought had undergone no fundamental or transforming change, to express his attitude toward the changes or trend which he observed taking place in the thinking of others.

Why was the past ten year period taken as particularly significant? The answer is that it was in this period that a whole new theological outlook had emerged. The liberalism which had been for nearly a half-century the common presupposition of Christian scholarship had been for the first time effectively challenged in this decade. The earlier inferences which had been drawn from the higher criticism of the Bible had come under critical review. The New Testament presented itself in a new aspect, calling for a radical revision of the prevailing liberal conception of the origin of Christianity. It was in this decade that the optimism which had been associated with the doctrine of evolution was challenged as superficial and unwarranted. A halt had been called to the progressive capitulation of theology to the categories and presuppositions of science. The culture of Western civilization was under fire as based upon a philosophy which was now declared false.

All this was a post-World War development. It issued from springs which began flowing in the first decade after the war, and were at first regarded as mere sporadic signs of reaction due to European chaos and despair. In the second post-war decade, however, this development assumed formidable proportions as a highly sophisticated attack on the foundations of liberal theology, and the hitherto dominant liberalism was put on the defensive. The Christian Century desired to secure a cross-section view of the mind of Christian leadership as of the end of the year 1938. Hence our "testimony meeting."

The selection of contributors was determined by two main considerations. The first was the desire that each contributor should be truly representative of the church in general, or of some part of the church, or of some school of thought in the church. The second was the journalistic consideration that each writer should have an "interesting" mind—that is, a mind concerning whose conclusions or processes in such a crucial period the Christian public would be eager to be informed. No doubt many other minds just as representative and interesting could have been selected, but our initial judgment in making the selection has been fully confirmed by the outcome.

I must say a word in grateful recognition of the freedom and candor with which the contributors have opened up their inmost thoughts to our readers. We asked for an expression "touched with autobiography," and the response has beautifully conformed to the spirit of the request. I believe our readers have universally sensed the delicacy of this request and would like to join me in this word of appreciation of the intimate manner in which nearly all of the testimonies have been given. In my analysis and summary it is going to be very difficult to repress

comment upon the human aspects of these testimonies and fasten attention upon the single testimony with respect to *change*. But the task is endless unless I do this. If it seems cold and narrowly logical, I hope the readers, and especially the contributors, will bear in mind the limitation within which my task is set.

The single point to which each contributor was asked to direct his testimony was that of the change (if any) which his thought has undergone in ten years. The testimonies naturally, therefore, fall into categories of more or less change. Four groups emerge. Group I includes those who testify to no appreciable change. Group II includes those who have undergone considerable though not specially transforming change. Group III includes those whose change has been substantial and positive. Group IV includes those who testify to a radical change. Succinctly, we may designate the groupings thus: No Change, Considerable Change, Positive Change, and Radical Change. We shall consider the four groups in order. Within each group I shall follow the chronological order in which the contributions appeared in the published series.

Group I—No Change

LYNN HAROLD HOUGH
Dean and Professor of Christian Criticism of Life at Drew Theological School. (February 15)

CLARENCE EDWARD MACARTNEY
Minister First Presbyterian Church, Pittsburgh, Pa. (March 8)

EDWARD SCRIBNER AMES
Dean of the Disciples Divinity House and Professor Emeritus of Philosophy in the University of Chicago; Minister University Church of Disciples, Chicago. (March 22)

FRANCIS J. MCCONNELL
Bishop of the Methodist Church, New York City. (April 19)

GEORGE CRAIG STEWART
Episcopal Bishop of Chicago. (May 10)

ALBERT W. BEAVEN
President Colgate-Rochester Theological Seminary. (June 28)

RUSSELL HENRY STAFFORD
Minister Old South Church (Congregational), Boston, Mass. (July 5)

KARL BARTH
Formerly Professor of Theology at the University of Münster, later at Bonn; now exiled from Germany and living in Basle, Switzerland (September 13 and 20)

(The dates in each case indicate the issue of The Christian Century in which the writer's article appeared.)

The eight writers whose names are brought together under Group I, indicate in their testimony no important change during the past decade in their basic way of thinking about religion. In so classifying them, it is not implied that they have not *grown* intellectually, or that the events and newly emerging ideas of this period have not influenced their minds. Such an implication would be altogether untrue. They are grouped together here because, so far as their testimony shows, they look today down the same general perspective as that which characterized their thought at the beginning of this decade. It is their several points of view which have not changed. They entered the decade with a well seasoned body of basic convictions. These convictions have been confirmed or enriched or developed during the decade, but they have not proved inadequate to refute or to interpret or even to absorb the changes and changing ideas encountered during the past ten years.

If these eight minds are alike in this formal sense, they are very much unlike in their several points of view. One is an evangelical humanist, one is a fundamentalist, one is a philosophical empiricist, one is an Anglo-catholic, three are evangelical liberals—with variations, no doubt, in their respective emphases—and one is a simon-pure Barthian! We shall discuss their testimony in the order indicated above.

HOUGH

Dr. Hough holds that if a man has a revolution in his thinking in the fourth decade of his public life, there has been something the matter with his mind during the thirty years before. He confesses that he has no tale of revolution to tell, but that from his early life his thought has moved steadily onward in essentially the same direction, in continuity and coherence. He entered the past decade with a philosophy of life and a theology seasoned by much reflection and especially by assiduous writing, having published thirty-three books in thirty-one years (up to 1937).

Before the present decade opened, Dr. Hough's mind had effected a synthesis of three distinct lines of intellectual interest which had moved in more or less separate channels up to 1925. These were (1) his devotion to the evangelical type of Christian experience, (2) his attempt to find a coherent theology, and (3) his intense interest in literature as an expression of the human spirit. Their synthesis was effected under the strong influence of Paul Elmer More and Irving Babbitt, leaders of the humanist movement which arose in America in protest against monistic philosophy. Having only the slenderest ties with liberal theology, he has been able to observe the shock and change which liberals have been undergoing, without shock to himself and without surrender of his humanistic convictions. (Humanism of the Hough type must not be confused with non-theistic humanism which is frequently referred to by other contributors.)

On the question of war, Dr. Hough finds his answer to the pacifist position in the position of Jesus that if men would not accept him as a friend, one day they would have to meet him as a foe. Evil must not be allowed to run wild. Unless such good as there is in the world is strong as well as good, evil will triumph.

MACARTNEY

"I am not afraid, and not ashamed, to confess that as to the great underlying truths . . . of the Christian revelation, I have experienced no emotional or intellectual change in the last ten years," says Dr. Macartney in his opening sentence. He admits that he has had "widening experiences" and that "here and there the emphasis has

been altered," but regarding the "constituent" doctrines of our faith, he is conscious of no change.

Though he was once moderator of the General Assembly of the Presbyterian Church in the United States and, next to the late W. J. Bryan, the most conspicuous leader of the fundamentalist crusade of the post-war decade which undertook to rid the denomination of "modernist" ministers, secretaries and missionaries, Dr. Macartney confesses that he is much less of a denominationalist than formerly, less interested in ecclesiastical affairs, and fixes his hope mainly on the local church. His interest in Christian unity in terms of the drawing together of Protestant denominations is not great. He believes that "out-and-out" pacifism is not warranted in Scripture or in common sense. Dr. Macartney hails the "decided swing-back from the extreme modernistic position toward what may be described as the conservative or evangelical position."

Ames

At the other extreme Dr. Ames, like Dr. Macartney, reports no change in his intellectual outlook, but finds his liberalism confirmed in the events and trends of the past ten years. His apologetic for his position rests upon the fact that as an empiricist he is committed in advance to "a philosophy of change," and seems to imply that by this commitment his philosophy is itself removed from the possibility of change. He regards the changes that have taken place in Christian thought as the "resurgence of old theologies," and notes particularly that the response to the current trend is largely in those denominations which have a Calvinistic background. The dominant Protestant theological patterns were shaped, he points out, in the sixteenth century and have never been deeply penetrated by the world transforming discoveries of the past three hundred years.

Dr. Ames describes his own position as that of "reasonableness in religion." This reasonableness is the way of science which is "more and more the climate of the mental life of man." It derives historically from John Locke, who "created the empirical, critical procedure which challenged the old theology" based upon an alleged divine revelation. The discovery that the empiricism of Locke recurs in the theology of Alexander Campbell and the Disciples of Christ seemed to Dr. Ames, who was reared a Disciple, like "discovering gold on the old home place."

Yet Dr. Ames insists that he is no humanist. Humanism has rendered good service in criticizing the conventional idea of God, but it scarcely asks whether other ideas are available. His own definition of God is, "Reality idealized and personified," or more simply, "God is life as you love it." The idea of God, says Dr. Ames, "designates reality in some such way as the terms 'nature,' 'cosmos,' 'universe' do. Scientists constantly speak of 'nature,' philosophers of the 'cosmos,' everyone uses the word 'life,' and religion uses 'God.' " This way of conceiving God, Dr. Ames insists, avoids the dualism of natural and supernatural.

Scarcely subordinate to his philosophical interest is Dr. Ames' intense interest in the practical affairs of the local church. (In addition to his professorship of philosophy, he has been pastor of a single church for nearly forty years.) Like Dr. Macartney, he finds the realization of the ideal of Christian unity in the spirit and practices of the local church, rather than in a wider ecclesiastical approach.

McConnell

Bishop McConnell gives little autobiographical data upon which to base a statement concerning the change (if any) which has occurred in his thinking about religion. His article is a characteristically pointed series of comments on (1) the ecumenical movement, (2) the idea of God, and (3) the application of Christian principles to social situations. On the first, he expresses his strong conviction that the churches must unite, but shows little sympathy with the attempt to unite so many divergent traditions as are represented in the ecumenical movement. On the second, he is critical of the current overemphasis upon the divine transcendence, and pokes friendly fun at the Tillichian doctrine of the "abyss" in God's nature. He testifies that Brightman's doctrine of the "Given" has helped him more than anything else. No doubt this is confirmative of the essential position taken by Bishop McConnell in his book, *Is God Limited?* published fifteen years ago. On the third score, he is optimistic as to the trend of the social ideal in the churches. He is not an absolute conscientious objector to war, but praises conscientious objectors as the "spearhead" of the movement against war.

Stewart

Bishop Stewart's article is so closely woven and so carefully written, so redolent of delicious humor and poetry and, withal, so tinged by the experiences of a long illness in the midst of which he composed it, that I shrink from the task of segregating from its urbane and mellow context the particular portion which is directly relevant to our present analysis. He states unequivocally that his "deep foundation convictions which have to do with the things that matter most have not changed in the last ten years." It was at the beginning of the decade that he became Episcopal bishop of Chicago. During this period, in addition to his discovery that the function of a bishop is a very human one, he became intensely interested in the movement for church unity. His mind became "ecumenized," he said, apologizing for the use of such a word. He now sees the whole church of Christ throughout the world as "the body of Christ." He was, and still is, an Anglo-catholic, but now "the emphasis is more upon catholic and less upon Anglican." Bishop Stewart's testimony is much more than a testimony of intellectual conviction—it is a beautiful and gracious witness to the Christian faith.

Beaven

Recognizing that the world about him is "a veritable battleground of ideas" in which most of the economic, political, social and religious ideas held ten years ago are being challenged and attacked by powerful forces, Dr. Beaven's testimony gives no indication of significant change in his own thought. Rather, his defense of the generously liberal position which he had taken before this

decade has been stimulated and intensified by the challenge. He acknowledges a certain debt to Barthianism for its emphasis upon the power of God in contrast with the humanistic emphasis on the sufficiency of man, into which liberalism was drifting. But that this "emphasis" either contains or suggests a new theological construction, he does not concede. He interprets the "crisis theology" as "a natural reaction to a crisis situation" which man found himself helpless to resolve, and so looked to God as "the only power not subject to the crisis." Over against this neo-orthodoxy he sets his long established belief in a Christ-like God who is "eager and willing to respond to the needs of his children."

With respect to the movement for church unity, Dr. Beaven takes little stock in what he calls the idea of organic union. He did not share the "inferiority complex" attributed to many American delegates at the Oxford and Edinburgh conferences of 1937, where "American activism was decried and quietism lauded to the skies." Though he holds that Christianity carries social responsibilities, he insists upon the principle that "all religion exists within individuals." As a Baptist, he prefers to speak of "churches" rather than "the church." He looks at the ecumenical movement, therefore, with hesitation and reserve. Yet he insists upon "cooperation" of churches in the fullest degree, and urges his Baptist brethren that their very "opposition to organic unity" should make them the strongest advocates of cooperation. He envisages an advanced form of such cooperation, modeled upon the federal union of the American states, but he does not indicate in what respect this would not be "organic" in character.

Stafford

Dr. Stafford's testimony as to changes his thought has undergone, reveals no marked modification in his perspective, albeit his present thought embraces a wider horizon than before. He has remained essentially unshaken by his contact with (1) the "crisis theology," (2) humanism, (3) the ecumenical movement and (4) by the failure of prohibition. Though his convictions remain unshaken, it is evident from his characterizations of other thinkers that he has waged something like a battle for them!

Emil Brunner he calls "a grand man but a weird thinker." A book by Barth "infuriated me because it seemed literally, deliberately, perversely nonsensical." Kramer's pre-Madras manifesto, *The Christian Message in a Non-Christian World,* is "a deep and noble work, but it is informed with the Barthian mood." "Here are men who use all the apparatus of modern learning in a grim endeavor to defeat learning in principle and destroy reason root and branch." Their basic defect is that "they believe in God but not in man."

As for humanism, no doubt the wounds of the battle waged in Unitarian-Congregational New England during the decade are still not fully healed, and Dr. Stafford minces no words in discussing it. The humanist, he says, is "often a good fellow but usually a romantic soul rather than a consequential thinker." When the humanists denied indignantly that they were followers of Auguste Comte, they were, says Dr. Stafford, quite right: (1) they doubtless did not know Comte; (2) they were evidently not up to his intellectual level; (3) nothing could revive Comte's religion which is in "a more advanced state of decomposition than Lazarus after three days." "Though not Comtians," the humanists "were, nevertheless, 'of that ilk'—poor cousins in a later generation, unversed in their family tree." Now that the debris of controversy has been cleared away, Dr. Stafford sees that the humanists demonstrated to him the futility of faith in man without faith in God, as the Barthians had demonstrated the futility of faith in God without faith in man.

Dr. Stafford notes with gratitude the development of a new appreciation of the church as "the continuing incarnation of our blessed Lord, for us men and our salvation." This had always been his own view. His discussion of prohibition is an interesting and valuable contribution and deserves to be carefully read in view of the signs that a public conscience on the liquor issue is coming to life again.

Barth

The Christian Century finds especial satisfaction in having offered to its readers the first published expression of the intimate human side of the mind of Karl Barth. His fame and influence are such that every contributor to this series, save one, has mentioned his name or referred to the theological movement which he initiated in the post-World War decade. I am impressed by the fact that many of these references indicate a superficial and, too often, a distorted understanding of the Barthian theology. The danger is that Barth shall be taken as a kind of "whipping boy" and punished for crimes of which he is not guilty.

One thing is surely true of him, namely, that he stabbed awake the easygoing complacency of that form of liberalism which had captured and held the mind of the Christian intelligentsia for the generation before him. Barthianism is no revival of fundamentalism, as many assume, but a profound reaction against the humanistic subjectivism which was sapping the very life of Christian faith. Against this debilitating liberalism, fundamentalism was utterly helpless as a corrective. What Barth has done is to bring Christian faith out of its subjectivity and confront it with objective reality.

This is not to say that he has correctly defined and identified the objective reality of Christian faith. I do not believe that he has done so. But to have turned our eyes from looking within at ourselves to looking without at God is preeminently the greatest service any theologian has rendered this generation.

Dr. Barth insists, against many representations to the contrary, that in his central and essential position he has not changed during the past ten years. Others who once walked with him have changed, but he insists that his own later thought has been only the development of the implications of his original insight. That insight he expresses in his article thus:

"All my thinking . . . remains at one point the same as ever. It is unchanged in this, that *not* so-called 'religion' is its object, its source and its criterion, but rather, as far as it can be my intention, *the Word of God.* The Word of God which has established, preserved and sus-

tained the Christian church, her theology, her preaching and her mission. The Word of God which in the Holy Scriptures speaks to *man,* to the men of all times, countries, circumstances and stages of life. The Word of God which is the mystery of God in his relation to man, and not, as the term 'religion' seems to imply, the mystery of man in his relation to God. In this respect my American readers must find me completely unchanged, and will continue to find me inexorably unchanged, I hope, to my life's end."

The human story of his past ten years, so winsomely and beautifully told, must have made a profound impression upon all our readers, as it did upon me. His new relish for travel, his joy in his children and the two grandchildren whose "little steps" he now hears behind him, his sorrowful sense of estrangement from his earliest co-workers, his exile from Germany as the result of his courageous stand against nazism, his almost *American* "activism" expressed in his continuing resistance to the totalitarianism of power which threatens the totalitarianism of the Christian faith, all summed up in his buoyant declaration that he has never lived more gaily, in the everyday world—all this brings him alive for a public which has known him only as a name, a name symbolic of what is supposed to be a highly abstract and abstruse theological system.

Next week we shall consider those whose testimonies I shall group under the category, "Considerable Change."

The second article in this series of evaluations will appear next week.

The American Intervention That Is Needed

By Muriel Lester

FREEDOM from tradition, enough initiative to make a river run backwards, refusal to accept defeat on any plane—these are the well known characteristics of you people in the States. Isn't this the time, therefore, for you to save Europe, the home of your ancestors?

I don't know that you could save us by coming into the war and dropping still more bombs on our blood-drenched soil, because even if you and France and we won the war, there's the snag of a peace conference which none of us seem to be very good at. And there is the load of bitterness—Atlas himself held none heavier—that outlasts wars by a century: by seven centuries, say some, who work among Mohammedans and find their complex against Jesus Christ traceable to the Crusades. I don't think you could save us by selling us weapons which you are not willing to use yourselves and which in your hearts you would rather despise us for using. You already have enough blood on your conscience shed by the Japanese using your steel. I know you couldn't save us by staying at home passive, and becoming every day richer, automatically, out of our anguish.

A New Kind of A. E. F.

You may endanger your souls by any of these three methods. But isn't there another way? Can't you work out a new sort of interventionism? A practical program which will release the fund of energy and eagerness to help at any cost, which has been accumulating in ordinary decent people ever since world affairs began radically to deteriorate in 1931 with the abandonment of Manchuria? I cannot vie with your imaginative resourcefulness but I can visualize an invasion of Europe, a new sort of invasion, perhaps something like that of the young flying scientists in H. G. Wells' play, "Things to Come." Only we want it before, not after, war diseases have crippled us body and soul.

These invaders might be men and women, old and young, well known and commonalty. They could feed, clothe and rehouse the million homeless, clean and heal bodies, divert the attention of children from the horrors they have seen, start crafts, gather people together once more in a thousand little centers of fellowship, comfort and cheer people, eternalize their thinking so that their shattered confidence in soldiers and allies may be replaced by something more reliable, by awareness of God. Not all these invaders would be themselves integrated personalities, but a tremendous access of physical and mental energy is always released when one finds a way of useful action which does no violence to one's inmost convictions —a job that does not contravene the laws of man or God, that accords with one's nature, one's subconscious.

Great political activity might also be in progress, in the simpler phase of which people would be quietly observing, keeping objective, unswayed by propaganda (such as the depicting of fellow human beings as gorillas) mindful of the fact, an actual fact, that no one can suddenly become one's enemy at a certain ultimatum hour just because he happens to have been born on the other side of a river or a strip of sea.

In the high command of this invasion I see your Lindberghs, your Hulls, your President, throwing to the four winds the traditional conventions of the diplomatist, for after all such conventions have brought us to the present ghastly mess. They would make a fresh appeal every week to all the warring nations. They would beg them to spare your ancestral home. They would reason, appeal, cajole, speak in the name of God and of the common people of the world, remind them of their several and varying virtues and particular talents. They would cheer and comfort neutrals by this step forward into truth telling.

I can see bread-collecting depots set up in every town and village in the States, public opinion mobilized until

no ragged boy's-club member and no kindergarten child would eat a day's food without handing in a cent, until no man or woman would care to be outside this national adventure.

Judgment for Past Sins

Do I hear some of your readers say, "Yes, but Europe has brought this on herself. She'd better learn her lesson now. It was coming to her. Retribution follows sin. God's mills grind slowly and if we still further retard the turning of the wheels we shall only be interfering with destiny. The judgments of God are being made manifest"?

I accept this truth. We hang our heads in shame, and repent before God and man. But this is no deathbed repentance. It is a healthy, progressive and widely experienced penitence that has been expressed day by day for years past, in writing and in speaking, in the liberal press and in the churches, in Parliament and on the village greens all over Britain. From 1932 onwards we besought our leaders to abandon certain traditions, to be less aloof, to alter their attitude to India, to reconsider the empire, to make raw materials of easy access to all the "have-not" nations, to realize that to covet empire is no worse than to cleave to empire—to stop pouring buckets of whitewash over ourselves.

Our leaders have been good men, Christian men, honest men, but of the old school, rigid, counting prestige of more importance than humility and really imagining that subject races would be favorably impressed by pomp and show and dazzling uniforms. They could not understand that the very existence of Gandhi exploded the old idea of prestige. So while French and British military officials, splendidly bedizened, went to Russia they were easily outwitted. Our experts were not trained to be "seers." A Samuel or an Elisha would have served us better. But how can we blame them? It is ourselves who have failed. The root of sin is in ourselves and in our society.

To quote the prayer of a Chinese coolie girl of 17, every member of whose family has been killed, but who is undeterred from her work of running a refugee camp of some hundreds of men, women and children: "God, take out of our hearts all pride and hate and fear because we know these are the things which make war possible."

Will you please save Europe by some new American interventionism that will lessen the world's pride and hate and fear?

Anti-Semitism: A Poverty Problem

By Gorham Munson

OF ALL ATTITUDES opposed to anti-Semitism the one most exploded today is liberalism. The younger liberals the writer associated with twenty years ago regarded anti-Semitism quite simply: it was atavistic. It was not studied—not very much, at any rate—as a religious, political or psychological problem, although some consideration was given it as an economic phenomenon. The general feeling was that anti-Semitism would yield and disappear before the spread of enlightenment. This crude survival from the past would be routed by ridicule and infectious tolerance and the spirit of modernity. True, there was a revival of anti-Semitism fostered by Henry Ford but his propaganda was "absurd," and sure enough it failed to make progress against the liberal temper, and eventually Ford repudiated it in a splash front page announcement. In the nineteen-twenties, as the novels of Sinclair Lewis swept the country and syndicated columnists like Heywood Broun became the rage, it seemed that liberalism was sufficiently potent to beat down the illiberalism of racial antagonism in its grosser manifestations. Was not the Ku Klux Klan hurled back with mocking laughter? Incidentally, the nineteen-twenties were prosperous.

Today, when anti-Semitism has become an instrument of the foreign policy of the nazi-fascist states, it would be hard to discover a single person who believes in the efficacy of the liberal temper for dissolving racial hatred. Today it is terribly easy to see that our post-war liberalism adopted too short a view altogether. It had in America no historical sense of the problem of anti-Semitism. Its optimism was extremely shallow and it waged only a paper warfare with anti-Jewishness.

Liberalism twenty years ago did not know enough about the problem. It does not know enough today about the history of anti-Semitism from the Middle Ages to the pseudo-scientific racialism of nazi writers. Liberalism had no feeling for the epical character of anti-Semitism in time and geography. Here was a vast knotted historical drama of hate, outrageous lies, ignorance and crimson outbursts of violence, and yet liberalism thought that a happy ending, a sort of pageant featuring the Spirit of Progress, could be tacked on. Especially was there failure to notice that anti-Semitism was invulnerable to facts and reason because of certain psychological peculiarities.

I

If ever a case has been thoroughly armed with facts to disprove myths, it is the case against anti-Semitism. Facts have been overwhelmingly marshalled against the accusations of "ritual murders" and secret world conspiracies and commercial domination. But unimpeachable data have so often lost the contest against the "propaganda of the lie" as to shake, though not to destroy, one's belief in the existence of a canon of truth in the universe.

The best that can be said for facts and reason arrayed against racial irrationality is that they have occasionally converted individual anti-Semites to sanity. Wilhelm Marr, for instance, was a famous Jew-baiter after the Franco-Prussian War but later turned away from his writings with a disgust that actually made him sick. Count Heinrich Coudenhove-Kalergi, a leading opponent of anti-Semitism, was once a rabid anti-Semite. Nietzsche during his friendship with Wagner had anti-Jewish tendencies but

after the break he declared that "to meet a Jew is a blessing, especially if one has lived among Germans." Henry Ford withdrew from circulation and destroyed the remaining copies of *The International Jew*. These examples prove that the appeal to fact and reason is not as hopeless as we are sometimes tempted to believe. But we must add that such an appeal converts only the best types among anti-Semites, those who through some idealistic vagary have strayed into the camp of persecution.

The anti-Semitism of the mob, however, appears unshakable by the appeal to reason. "The most effective appeal to the multitude," observed Benjamin Kidd in his unjustly neglected book, *The Science of Power*, "is the emotional appeal through the spirit of combativeness." Hitler has understood this too well, and although he is a leader of civilized men, his oratory is deliberately debased to the level of an appeal to an audience of savages. His secret is the arousing of collective emotion against *imaginary enemies*. The hateful Jew of nazi propaganda does not exist, although it is practically certain that Hitler believes in the flesh-and-blood actuality of his fiend. It is most difficult to shoot down a phantom with the bullet of a fact. The haters of the imaginary Jew either do not know actual Jews, or if they do they often make exceptions of Jews personally known to them—and continue to denounce the Jew of their fantasy. One of the toughest educational problems in dealing with anti-Semitism is how to make the imaginary enemy which anti-Jews cherish collide with the shattering world of reality. Our technique for coping with the unreal is undeveloped. Unfortunately the suffering of the Jews is not unreal.

The problem is greatly aggravated by the sad and curious fact that the hater is devoid of any wish to be rid of his hatred. Seized by hatred, a man feeds on it, draws intoxication from it. Nothing in him cooperates with the efforts of those who would relieve him of the emotion. Statistics, facts, arguments, enlightening literature—these cannot reach the depths of his psyche where he sucks on hatred. This trait of man is the jungle heart of the whole problem of anti-Semitism, and it does not seem susceptible to a direct psychological approach.

It is crises—economic and war—that bring out the hate in man and produce waves of zenophobia, of which anti-Semitism is a special example. War propaganda, as we all know, creates an inhuman image of the enemy upon which a blind hatred is projected. The propaganda against the Jews is akin to war propaganda. There are atrocity stories, inhuman caricatures, the deliberate incitement of hate, and the victims of this anti-Jew propaganda defy the gentler ministrations of psychology. So long as the crisis lasts, their zenophobia is invulnerable.

Liberalism then is discredited as a dissolvent of anti-Semitism; good will is not enough. And psychology can only explain the inner mechanisms of the persecutors, it cannot cope with and act upon the evil conditions that are favorable for the development of the germs of racial antagonism. Is there any doubt that those conditions are primarily economic? It is most significant that tolerance grows during periods of economic amelioration and intolerance springs up in hard times. After one has looked hard and long at anti-Semitism from various angles, it finally seems indisputable that a flanking attack on racism through an improvement of economic life is the most hopeful way—perhaps the only way—of checking and reducing the malignant disease.

II

Whatever else it is, anti-Semitism is a poverty problem. In its advanced form, there is psychological compensation for those in poor circumstances when they see the Jews worse off, starving, deprived of gainful occupation, stripped of civil rights; the comparison makes their own hunger and indignities easier to bear. There is a more tangible compensation in the loot taken from the defenseless Jews: loot in the form of jobs and physical wealth and money, loot that is all too welcome in the frantic scramble to pick up half a living.

The socialists had an economic interpretation of anti-Semitism, and it was a good one as far as it went. Anti-Semitism was engendered, they said, by competitive jealousy. In the struggle to avoid insolvency the business man came to focus jealousy upon successful Jewish competitors. In the professions it was the same. Competitive jealousy likewise was inevitable among the millions looking for jobs and not finding them. The socialists blamed the capitalist system for the almost universal feeling of economic insecurity and warned that a scapegoat would be found to mislead the masses. They foretold that the "ruling class" would attempt to change the class-war into a race-war. This was their sound interpretation.

Their remedy was the classless society to be achieved by socialization of the means of production, distribution and exchange. Some thought that reformism was the road to the classless society; others insisted upon an interim of transition during which there would be dictatorship. The world has concluded that there was some miscalculation in the remedy. Faith has been lost in the promises of socialism, although we did not realize how completely faith had gone until the other day. We lived through much between Munich and the German-Russian pact.

The attempt to put socialism into practice in Russia turned out to be merely a new version of the old revolutionary riddle so succinctly stated by the Marxist scholar, Benjamin Stolberg. "How can revolution," Mr. Stolberg asks, "avoid a Thermidorean end? How can a revolutionary dictatorship keep from evolving into a privileged bureaucracy? Why do the Robespierres and the Saint Justs, the Lenins and Trotskys lose to a directory or an apparatus; and finally to bourgeois or proletarian Caesarism? . . . Why does the left always make the revolution and the right always write the constitution?"

The Russian experiment with its protracted ruthless dictatorship, its totalitarian features, its inequalities of income and privilege, its witch trials, and finally its enigmatic foreign policy has disillusioned the masses and the intellectuals. Nor has it borne lightly upon the Jews in the Soviet Union. Of the plight of Russian Jews, Simon Dubnov, the historian, wrote: "Two and a half million men and women are placed between an appalling present and an even more appalling future, faced by the choice between a red and a white dictatorship, between dying out and dying a violent death. Never before has the Jew-

ish people been confronted with a more terrible alternative."

European observers report, however, that loss of faith in the promise of socialism by no means leads to a renewal of faith in capitalist democracy. The people do not swing back and believe again that capitalism can provide jobs, security, freedom, dignity, equality for them. Just as the Russian experiment has ended hope in socialism because the socialist ideal failed to materialize after fifteen years of Bolshevik rule, so the Great Depression has corroded the old hope of capitalism. It ate too deep, lasted too long, generated too much despair. Only recently have we realized the profundity of the shock to people's trust as capitalism staggered and reeled year after year. Something (what?) seems to prevent capitalism from recovery and a higher development; something (what?) seems to have deflected the socialist advance and created a new bureaucratic class society where a classless society had been intended. The result was that where belief in some kind of new social order should have been, there came to be a vacuum. "Since nature abhors a vacuum," says Silone, "society was forced to create a substitute—fascism."

If we state that anti-Semitism is a poverty or economic problem to be relieved and cured by economic measures, we are seemingly pitched into a quandary as black as if we had taken any other approach to this thousand-year-old scourge. For capitalism clearly has not conquered poverty, and socialism, as Silone writes, "has defeated itself." Initiative, power, *élan* are with fascism, and to most people there appears to be no really new social order in prospect, even in conception, that would be an alternative to onrushing fascism. Where are the economics for the conquest of poverty?

III

A hint of a new direction in which to search for an economic solution was recently given by Stuart Chase in a plea for real unity in the American people. "If we can find an invention, or a series of inventions," said Mr. Chase, "to conquer unemployment without piling up a mountain of debt, we shall be as immune to foreign isms and ideologies as an iron dog is to rabies. . . . In simplest terms, the inventors must find a method which will permit Americans to buy back what they can make. . . . Like Alice in Wonderland, they [Americans] can just stand and look at the beautiful garden without being able to get into it."

Mr. Chase's finger points in the direction of financial reform, and it is just the *social possibilities* of financial reform that have been overlooked by leaders of public opinion. No better illustration of this neglect can be given than Mr. Chase's article in which, after calling for new economic inventions, he fails to mention or consider the series of economic inventions offered twenty years ago by Major C. H. Douglas which were designed to overcome the curse of unemployment ("unempayment") without piling up new debt.

It is as if intellectuals snobbishly did not wish to soil their minds with financial studies, just as once upon a time gentlemen refused to soil their hands with trade. A study of money, for instance, is not considered an essential duty of our intelligentsia although some acquaintance with anthropology is obligatory. Money reformers are widely considered crackpots—many of them are—but the interested banking propaganda that all unorthodox monetary thinkers are cracked is unfair. (Some—Professor Soddy, for example—are world famous for their scientific ability, and there is no reason to suppose that they become suddenly unscientific when they study money.)

Again it is felt that money reform is a narrow subject, and there is some justification for the feeling. The "100 per cent reserve" plan of Irving Fisher, now talked about somewhat, certainly has no social body; it is a banking mechanism argued on its technical merits, divorced from a social or political philosophy. On the other hand, there is the Douglas social credit scheme which is integrated in a democratic philosophy, has an extensive sociological literature attached to it, and is developing its own unconventional politics. Its adherents, who came originally from the National Guilds movement in England, even speak of it as a "third resolvent factor," a new world theory in the sense that socialism and fascism are world theories.

It is not the writer's present purpose to argue for any one set of proposals for redesigning our money system to achieve certain social objectives. What the writer does insist upon is that no possible method of stopping dictators and combating their anti-Semitic technique should be left uninvestigated, and the social possibilities of money reform—or monetary radicalism, as the writer prefers to say—are unexplored by anti-fascists and anti-anti-Semites.

The incontrovertible facts are that no essential change in the money system has taken place in the history of capitalism, and socialism proposed no essential change. (Marx took his financial economics from the banker Ricardo and fully believed that production automatically financed consumption, which is the cornerstone-belief of financial orthodoxy.) As our appalled eyes have seen, the masses in Europe are turning toward nazi-fascism out of despair over capitalism and socialism. But in doing so, they find themselves still imprisoned within the old financial system, working like helots on capital goods production, suffering cut after cut in personal consumption, flayed by tax-gatherers, and prodded toward war because their governments still find it necessary to wage trade wars exactly like the capitalistic democracies. There are no fundamentally new financial economies operative in the Third Reich or in Italy. The proof is Hitler's "Export or die!" exclamation some months before the Danzig crisis boiled over into war.

It would seem only common sense therefore to say that it is just this element common to capitalism, socialism and nazism, namely financial orthodoxy, that needs to be critically examined by those hopeful of breaking out of the vicious circle. It would further seem that opponents of nazism and anti-Semitism would turn eagerly to the social blueprints of monetary heretics in a zero hour search for a new basis for democracy, a new economic order capable of catching popular imagination as an alternative totalitarianism. There are, it happens, monetary reforms of high standing in the "countries of the mind" that advance serious proposals for abolishing poverty. Dare we neglect the study of them in this hour of darkest crisis?

OCTOBER SURVEY OF BOOKS

An Ex-Nazi Defines Hitlerism

THE REVOLUTION OF NIHILISM. *By Hermann Rauschning. Translated by E. W. Dickes. Alliance Book Corporation, Longmans, Green & Company, $3.00.*

RAUSCHNING is a descendant of a military and land-owning family of East Prussia. He fought in the World War, joined the National Socialist party and, as a nazi, served as president of the senate of the free city of Danzig. He resigned from this office and from the party in 1935 when he felt that the nazi aims of "universal unsettlement" abroad and far-reaching attacks on domestic institutions threatened the well-being of Germany. This book, most of it written in the winter of 1937-38, is intended to show that nazi aims and tactics are leading to Germany's ruin. His purpose is practical. He is a conservative, a believer in Christian monarchy, who thinks peace in Europe and freedom and justice in Germany can be won only if Hitlerism is overthrown.

Herr Rauschning writes his "inside" commentary on the nazis (it is not a narrative, factual history) from the standpoint of nazism as a nihilistic attack on all standards. The nazis pursue action for action's sake, power for power's sake, revolution for revolution's sake. National Socialism since 1933 has brought to Germany a "directionless revolution" and therefore one that is essentially destructive or nihilistic. He defines nihilism as "the total rejection of any sort of doctrine." All standards, all objective ideals and truths lose their authority—moral, religious, economic, scientific, patriotic—among all classes, even within the army. The racial doctrine is said to be merely an instrument for the domination of the masses. We are warned not to rely on literary apologists for the nazi regime, like Alfred Rosenberg, as ideologies change rapidly to fit the tactical needs of a dynamic revolution.

The author describes Hitler as a man without standards, creativeness or generosity, lacking in respect for justice, freedom and reason. On the other hand, he refers to him as a "political genius" in his tactics, his foresight, his ability to time his strokes, his gift of seeing chances to increase his power. "He has the two contrasting qualities of a supreme capacity for cool calculation and the irrational gift of intuition. He has the revolutionary temperament. . . . It is always opposition, an enemy, that awakes these qualities." What Rauschning refers to as "the secret National Socialist doctrine of total nihilism" is bringing "almost incredible deterioration of moral standards in the party formations. . . . The destruction of character is the great achievement of National Socialism."

Herr Rauschning exiled himself because of destructive tendencies in nazism and because of the growing radicalization of nazi policy. On this latter point he states that a proletarian socialist revolution is becoming a possibility, partly because of the growing insurgency of the masses and the younger party members, partly because "there was and is no aim that National Socialism has not been ready for the sake of the movement to abandon or to proclaim at any time." The German-Russian pact of August 24, therefore, may be an aspect of the nazis' turning leftward. Herr Rauschning foresaw the likelihood of such a pact and linked it with internal development in Germany in these words:

> This alliance may also be brought about by difficulties in the internal political and economic situation, or simply by a slowing down of the revolutionary development essential to the maintenance of National Socialism in power. . . . The decision to offer this alliance has been closer, and will be closer in the future, than is suspected either in Germany or abroad. . . . Germany and Russia, if they come together, will radically transform the world. That alliance is Hitler's coming stroke.

Another of the author's interpretations now being confirmed is his insistence that the nazis delude themselves in their view that France and England are dying states, their vital energy waning, and therefore, particularly England, unlikely to fight Germany.

This volume is throughout more remarkable for the judgments and interpretations offered on many aspects of the nazi movement than for detailed factual data. It is true, nevertheless, that the author narrates much that he personally heard and witnessed. Of these incidents perhaps the most interesting is the account of his contacts with Hitler and Göbbels in the autumn of 1933 in connection with Germany's withdrawal from the League of Nations.

May it not be the fate of this book to be used in the United States as an arsenal of anti-Hitler arguments intended to induce the United States to help destroy Hitlerism by force!

SHERMAN B. BARNES.

Reason and Imagination in Morality

THE MORAL PHILOSOPHY OF SANTAYANA. *By Milton Karl Munitz. Columbia University Press, $1.75.*

A PERSON who cares about moral philosophy in the sense of wishing "to understand the conditions and limits of human happiness," whether a reader of Santayana or not, should welcome this able summary and criticism of his thought, showing two ideas opposed and fertile enough to breed all philosophies. One idea is that happiness rests upon successful practice and the discipline of intelligence to this end; the other is that happiness begins with the release of imagination from practical demands. Cleverly Dr. Munitz fits the course of Santayana's thought into a dialectical scheme: in youth, composing poetry, he chose pessimistic aestheticism as a refuge from loss of religion through the impact of nineteenth century science; in maturity, as author of *The Life of Reason,* he took hope in the technological advance of the time; in the fullness of age, while writing *The Realms of Being,* he escaped to imagination from the confusion, violence and barbarism of the present. But while Santayana's biography may account for the fluctuation of his interest, Munitz believes that the two poles of it are there for everyone, and can say that his attention has simply shifted from the field of human activity to its metaphysical setting, from the foreground to the background of experience.

Dr. Munitz thinks Santayana's fame will rest upon his comprehensive exposition of the life of reason; admires his breadth of mind in being able also to develop a post-rational morality to the fullest extent; but thinks that Santayana himself, as a humanist, has made such a devastating attack upon the ground he now occupies as to make it almost incredible for him to stand there. It is natural for a critic to be more sympathetic with Santayana's *Life of Reason* than with those books of his which might be called the "Life of Imagination"; for the conditions of practical living oblige

men to be reasonable in the same fashion, whereas in escaping, so far as they can, the usual limits of their lot they may be imaginative in different ways. Santayana, of course, would not admit that he lets his imagination run wild, believing, as he does, that in contemplating a timeless reality apart from existence he is meditating on something more fixed and certain in its eternity than anything within the scope of science. Indeed, now that common sense glorified in the form of modern science no longer pretends to give a picture of reality, but only hypotheses for action, the only approach to reality, if there is any, may well be the speculative or religious imagination.

One might object that Santayana, though choosing contemplation as the higher good, betrays it because he grants the existence of nothing superempirical and so has nothing to contemplate but forms or essences as they occur to his logical imagination. But there is nothing unchristian in the irony of this for those who accept the saying that the Kingdom of Heaven is within us. What disturbs Dr. Munitz is that contemplation of something supposed to be ultimate, whether it exists or is merely conceivable, may involve too much submission to the powers that be in the immediate scene. "Spirituality may thus come to condone indirectly . . . those forces in society that are intent upon the destruction of all that liberal civilization holds dear."

VAN METER AMES.

Ways to a Knowledge of God

THE NATURE OF RELIGIOUS KNOWLEDGE. *By Norman MacLeish. Charles Scribner's Sons, $2.25.*

THE WRITER of this volume is professor of systematic theology in Ormond College at the University of Melbourne. He is concerned with religion's vital question as to how man can know God. Religious judgments are judgments as to the reality of God. How do men come to these, and what of their validity?

Mr. MacLeish deals first with what he considers inadequate or erroneous positions. The most valuable section in this discussion is that dealing with the theory of religious knowledge as illusion based on wishful thinking. Jung is taken as illustrating this viewpoint, and the exposition is clear and the criticism cogent. Less adequate is the treatment of Schleiermacher and of the general position of those who find religious knowledge by way of feeling. The non-rational approach is considered in connection with Rudolf Otto. The concept of revelation might well have had more attention, and particularly the non-rational form which it takes with Karl Barth, whose kinship with Rudolf Otto at this point is not to be overlooked simply because of the different form which the anti-rational takes with Barth.

Man's knowledge of God, MacLeish holds, is not a matter of immediacy of feeling-awareness, nor the result of revelation conceived as a one-way road from God to the passive recipient. It is like the knowledge of our fellows, a matter of inference based upon observed facts and processes, whether in nature, in history or in individual moral and religious experience. Through individual experience in the moral and religious realm, the initial inference or belief is tested and clarified and enlarged, so that man comes to his knowledge of God as a being of power, wisdom and goodness and to a certainty concerning God.

The latter half of the volume offers a study of the Greek, Hebrew and Christian religions, in the effort to indicate the concrete experiences through which such a knowledge of God has come. Thus the significance of Jesus for the early church is indicated in the commanding and convincing "perfect life" which he presents, in the conviction of sin and need which he brings, and in the challenge brought by the church with its teaching that the mercy displayed in that life and in his death was the word of a God of mercy speaking to men through Jesus.

One may well raise the question whether in actual fact the process of religious knowledge, whether of the common man or of the great leaders of the spirit, has been after this sober and rational type—or ideally should be. But this compact and clearly written volume is deserving of careful reading.

HARRIS FRANKLIN RALL.

By a Worker, About Workers

CHRIST IN CONCRETE. *By Pietro Di Donato. Bobbs-Merrill Company, $2.50.*

PIETRO DI DONATO is a young Italian-American bricklayer who still plies his trade. He has just produced his first novel, *Christ in Concrete,* written about Italian-American bricklayers, about the *paesanos* who have come from Rome and Naples and Venice to help build the skyscrapers and tall apartment buildings in New York and Boston and Chicago, and he writes about his people with the deep human understanding of a prophet, with the psychological insight of a learned soul-analyst, and with the literary skill of a seasoned professional at the ancient and honorable art of story-telling.

That *Christ in Concrete* should be a first novel by an unknown author who is now hailed as the find of the season, if not of the generation, in no wise qualifies its greatness as a work of art. It is a "proletarian" novel, for it is obviously a novel *of* workers and *by* a worker; but further than that it is proletarian in the best sense of that term in that it does not undertake the defense of any ism or ideology but lets the life of these workers speak for itself—the life of the Geremios, the Old Nicks, the Snoutnoses, the Barrel-Mouths, the Luigis, the Nazones, and that of their women and children. How these simple children of toil fare in this great land where "job" is boss, how they react to an environment that always remains strange to them and so different from the land of Santa Lucia and Funiculi, how they work, love, worship, sin, pray and die—this is the theme of a story whose interest never flags, whose characters remain vital throughout the book, and whose scenes run the gamut of joy and sorrow, tragedy and exultation with a naturalness that makes the reading of the book an artistic experience of the highest order.

Briefly, this is the story of the family of Geremio, the construction foreman, who is killed in the collapse of a building caused by the violation of the building code. His twelve-year-old son Paul becomes the provider of the family—of the mother Annunziata, of the six children, and of little Geremino, born several months after his father's death. At fifteen, Paul has become an expert bricklayer, winning in a contest over a number of much older and more experienced craftsmen. He has fought fatigue and the long hours of back-breaking toil; he has faced the greed of contractors who would not hesitate to exploit his youth and inexperience; he has learned to expect no mercy or quarter from a brutal world in which job reigns as God, where political "pull" can rob a fatherless family of its just compensation, and where competition and corruption only too often cause accidents such as the one in which his father lost his life. Slowly but surely Paul has learned, in part from his association with young Louis Molov, the Russian Jew, to question the social order that oppresses his kind and

provides at the best a precarious existence for honest and willing workers. The closing tragedy of the book occurs when Paul finally reveals to his devoutly Catholic mother his defection from the faith, the climax coming with the swift inevitability of that of a Greek drama.

There is plenty of action. How could it be otherwise with a people that is so full of energy, that sins and sings, dances and sorrows, worships and curses with such verve and abandon? And there is ample lyricism, particularly in some of the descriptive sections, in the expressions of tenderness and friendship, of sympathy and mutuality, that are so much a part of the character of Donato's people. For frank realism you will find few scenes in contemporary American literature more direct and challenging than the description of the collapse of the building in which Geremio is killed; or the fall of Nazone, Paul's "godfather," from a twenty-five story scaffolding; or the hospital scene of the amputation of Luigi's leg; or the delivery of little Geremino. Those who felt "revolted" at the stark "naturalism" of *The Grapes of Wrath* will find further shocks in *Christ in Concrete,* and again the honest critic will have to say that however unpalatable the truth of these pages may be, it remains truth, grim and yet beautiful truth.

The reader will enjoy the many stirring scenes of Italian domestic and social life. And there is the terrible moment of Paul's awakening in a dream to the reality which Donato expresses in these words: "I was cheated, my children also will be crushed, cheated. . . . Not even the death can free us, for we are . . . Christ in concrete."

KARL M. CHWOROWSKY.

The American Dream

AMERICAN TOMORROWS. *By Wayne C. Williams. Fleming H. Revell Company, $1.50.*

IN 1936 Wayne C. Williams published his *William Jennings Bryan,* the best biography of the Commoner to date. A lover of America and an ardent believer in her destiny, Mr. Williams has put into this book his dreams for the republic, analyzed her problems, appraised her opportunities and prophesied as to her future. The result is a valuable work, unbiased, non-partisan, non-hypercritical, and saturated with a spirit of optimism based on the author's unshaken belief in our institutions and a truly Jeffersonian philosophy that in the long run an informed and educated democracy cannot be defeated.

Mr. Williams discusses such intriguing themes as "Up to Now," "A City Program for the Centuries," "When Lincoln Guessed," "Will Democracy Survive?" "Must a Republic Die?" and "America at the Bar of History." The author knows his Bryce and his DeTocqueville, makes effective use of their appraisal of our system, weaknesses as well as strength. The book is not overburdened with statistics, but the figures that the author uses are fascinating. In his chapter on "The Day's Work" the reader learns that every day in this land of liberty 30,000 games of golf were played, 1,000,000 attended baseball games, 3,000,000 attended the movies, 50,000,000 listened over the radios, 1,000,000 people enjoyed pure leisure, 6,000,432 students were in high school, 1,208,000 attended colleges, 22,749,000 attended public and grade schools, 150,000 trained nurses sat beside beds of pain, 30,000,000 housewives did the day's task, while 34,000 photographers took pictures of people.

Mr. Williams does not believe that America will become a socialist state in the coming years, but thinks that social ideas and social responsibilities will prevail to a much wider extent. "No one can destroy capitalism as a system but the capitalists themselves," he says. "If the capitalists of this generation will frankly face the facts, objectively examine their own shortcomings, and collectively face them, they can eliminate every objection now being made to their system, integrate and implement their own regime through political processes and industrial democracy and keep America a democratic state with private property and free enterprise playing their normal, legitimate parts and labor having a just place in the whole regime and a fair share of the profits of industry."

The author concedes that the achievement set forth in this quotation is not easy and that it requires "clear and frank thinking, and a critical supervision of capital by itself; with government as the umpire who lays down the rules and punishes infractions of those rules after capitalism has exhausted its own methods of policing itself." It is believable that chambers of commerce would not view such a procedure with entire equanimity, but Mr. Williams sees employer and employee profiting by the unhappy experiences that are still a part of present-day history, and ultimately possessing more of the spirit of compromise than either exhibits at the present moment.

The author expects women to come more and more into prominence in American political life, and predicts a woman president within two hundred years. He finds an increasing place and power for religion, and his emphasis upon education is in the foreground from beginning to end. He holds that there are five fundamentals in the American system, to wit: the home, the school, the church, free institutions, the right of private property—not a new idea but presented in these pages with charm and conviction.

Mr. Williams' book is meatier than my treatment here may seem to indicate. It is closely and carefully written, literally packed with interesting information about America, and the author's sturdy and wholesome belief in the principles of democracy and their permanence and perpetuity is stimulating and encouraging. He faces unblinkingly certain trends in American life that are disturbing and dangerous, and believes they can be checked and offset by wise and patient statesmanship and the cooperation of an informed electorate. On the whole, *American Tomorrows* is a fine piece of work, written by one who loves his country with an undying love and is himself an embodiment of the spirit of the America he predicts we shall have tomorrow.

EDGAR DEWITT JONES.

A Plutarch of Israel

PERSONALITIES OF THE OLD TESTAMENT. *By Fleming James. Charles Scribner's Sons, $3.00.*

THE OLD Testament has become an entirely new book, full of interest, throbbing with life," says Professor Julius A. Bewer in the foreword of this significant book. He is discussing the results of modern scholarship in general, but the work of Dr. James is a magnificent example of it. With careful scholarship and skillful literary craft he lifts the great personalities of the Hebrew nation out of the mass of writings of the Old Testament and presents them to us as human beings fashioned out of their environment and made great by their religion.

As to the scholarly background of the book, the reader is impressed from the very first. Dr. James accepts usually the dating of Wellhausen and the general position of the great liberal scholars such as Driver, Kent, Oesterley, Robinson, Gressman, Peake and Cheyne. He is especially skillful

and convincing in his use of the various documents (JEDP) in the portrayal of the earlier personalities. One notes also his constructive point of view as illustrated by the following statement in the chapter on Moses: "We may well bear in mind the possibility that often the setting in which these traits appear is (on the whole) correctly given. If this is so, then the concrete details of the traditions should be handled with respect—not altered and set aside at will. After all, they supply the only concrete information that we have. Where they are not obviously incredible they are quite as likely to be true as the reconstructions of modern scholars which, however ingenious, remain still reconstructions. And where they make too large a demand on our credence, it is often better to let them stand for what they are worth than to attempt a reconstruction of our own."

We are particularly impressed with the human and religious elements in these personalities. The Hebrew people are what they are unquestionably because they had a unique insight into the character of the deity and because he chose them as the race with which he should have unique dealings and to whom he made unique revelations. That unique experience is richly shown in Dr. James' fine portraits of such men as Moses, David, Samuel, Elijah, Amos, Isaiah, Koheleth and the author of the Book of Job. It will make fine material for sermons, prayer meeting talks, Bible study classes and personal devotional study. The author is professor of the literature and interpretation of the Old Testament in the Berkeley Divinity School, which is affiliated with the Yale Divinity School. The chapters were given as the Hale lectures at the Seabury-Western Theological Seminary, Evanston, Illinois, in 1938.

WALTER R. CREMEANS.

Jewry Examines Itself

JUDAISM IN A CHANGING WORLD. *Edited by Rabbi Leo Jung. Oxford University Press, $3.00.*

THIS REMARKABLE symposium should gain a wide and sympathetic reading among both Jews and gentiles, particularly those gentiles who wish to understand Judaism and its problems and program before entering the lists for or against Jewry during these hate-ridden days. The book is fourth in a series known as "The Jewish Library," and is sponsored by the Union of Orthodox Jewish Congregations of America. The editor is rabbi of the Jewish Center, professor of ethics at Yeshiva College, New York, and a prolific writer.

The central theme of the book has to do with the challenge of modern paganism and its threat to orthodox Judaism and its institutions. As one reads the book, however, one is struck by its catholic quality. There is an exception in the casuistry of the chapter of Rabbi Isaac Unna on "The Challenge to the Rabbis as Interpreters of Jewish Law." One weeps to read of the means of making the law of no effect: "Eminent 'Decisors' have permitted the bridegroom to declare at the wedding ceremony that, if he were to die before his brother and before his wife, leaving no children, the entire marriage ceremony should be null and void; naturally then there is no necessity for Halitzah." In general, however, the spirit of this entire work is unfettered by literalism. "Judaism knows no literalism or fundamentalism," declares the editor, and his co-workers bear out his declaration.

Again and again we find this quotation from the Mishnah, which must survive in Christian teaching: "For this reason was man created single (whereas of every other species many were created) . . . that there should be peace among human beings: one cannot say to his neighbor, 'My ancestor was nobler than thine.'"

Contributors besides the editor are Isaac Unna, David deSola Pool, Moses L. Isaacs, M. Willard Lampe, Bernard Drachman, Oscar Z. Fasman, M. H. Farbridge, Paul Goodman, Isaac Breuer, A. Cohen, H. Raphael Gold, Salis Daiches, Eli Munk and Moses Jung. Put this compilation on the recommended list.

LOREN W. BURCH

Sacheverell's Ghost Walks

THE SACHEVERELL AFFAIR. *By Abbie Turner Scudi. Columbia University Press, $2.25.*

AFTER two and a quarter centuries, the issues of Dr. Sacheverell's day are still alive. Public opinion can still be aroused by a cry of "The church in danger"—witness the K.K.K. and the tenor of the campaign against Upton Sinclair. There is still the question of the degree of obedience which must be given to a national government—witness the Macintosh case. There is still a question of toleration versus intolerance for the deluded people who dissent from us. And there is still dispute about whether ministers should confine their preaching to the "simple gospel" or should be allowed to deal with issues of political concern. All these questions were dramatized in the Sacheverell case.

Henry Sacheverell, always a zealous High-churchman, preached two sermons which violently attacked the Whig government as "false brethren," enemies of the church and hence enemies of the state. His trial by impeachment before the House of Lords aroused public opinion and led to the downfall of the Whigs in 1710.

Readers of The Christian Century will probably be chiefly interested in the total picture of the influence of the clergy on public opinion and politics and the surprising interest of politicians in religious, or rather ecclesiastical, theory. Churchmen of that day could not be convinced that it was possible for a man to be an indifferent churchman and remain a loyal citizen. Dr. Sacheverell expressed the prevailing idea: "Religion and government, the church and the state, have a mutual dependence and reciprocal fortune—sharing the same fate and circumstances. . . . One cannot flourish while the other is in distress." That decade saw the beginning of daily newspapers, but their influence was negligible compared to that of sermons. For sermons "formed the subject matter of much public and private conversation" and "were a main channel for the creation and expression of public opinion."

The case is also important for constitutional history in that it was the last impeachment before the House of Lords of a non-official commoner. The reactions were so severe that no one ever tried such dangerous strategy again. In the resultant overthrow of the Whig ministry we see a marked step toward responsible parliamentary cabinets.

For political history the significance of the affair lies in the fact that both sides had to confess their loyalty to the queen, the establishment, the principles of the revolution of 1688, the Protestant succession and the Toleration Act. Thus, except for a few Catholics and Jacobites, the nation was welded into unanimity on these points.

Browning's Grammarian "settled *hoti's* business," and Dr. Scudi has done almost as well for the Sacheverell affair. She has shown the same sort of ideal by her research into all the vast quantity of pamphlets, manuscripts and other materials even remotely related to the case, the mere listing of which fills twenty-five pages of bibliography. The only source she missed was the *Memoirs of the Four Last Years*

of the Reign of Queen Anne. The only egregious error in this scholarly work is the author's reference to Thomas Hearne as "one of Sacheverell's bitterest modern critics," and the listing of his *Remarks and Collections* as a secondary work. Hearne lived from 1678 to 1735, and the selections from his 145 volumes of journals contained in Doble's edition of his *Remarks and Collections* are distinctly source materials. In fact, his best characterization of Sacheverell was written just two weeks before the first of his two most famous sermons.

Students of constitutional, political and ecclesiastical history will welcome the rounded picture of all aspects of this famous (or infamous) affair.

SHELBY J. LIGHT.

Factory and Farm as Partners

AMERICA REBORN. *By R. L. Woods. Longmans, Green & Company, $3.00.*

THIS "plan for decentralization of industry" is one of the more significant studies of economic planning which have appeared in America. The author, an expert in transportation, is concerned with the efficient operation of our enormous industrial potential. He is not concerned about the present patterns of control and finance which have created, in terms of effective production and distribution, "a lopsided nation" with "the social waste of great cities" unplanned for rich and varied human living.

The main thesis of Mr. Woods' study can be simply stated. It is that decentralization of industry in smaller communities than our great urban "necropolises" and in intimate relation with agricultural hinterlands is mutually beneficial to farmer and factory worker—in economic and social terms. He mobilizes considerable evidence, already objectively accumulated in numerous individual studies, to substantiate the thesis. Take, for instance, the industrial community of Kingsport, Tennessee, planned from the grassroots as an industrial center in a rural setting. The ultimate population limit has been set at about 30,000. The interpenetrations of farm and factory can be set out in dollars and cents by comparing economic conditions in the county in which Kingsport is located and a neighboring purely agricultural county. The comparative statistics of these communities and similar studies of other areas demonstrate the same truth—that size and efficiency do not necessarily go together.

Whatever the economic and social forces which produced our present plight of uncoordinated and inefficient relations between work and living, two new factors make possible wholesale replanning for a reborn America. These are, first, electric power which can throw harnessed energy into and across dust bowls and continental divides to bring to the remotest hamlet the capacity for the largest-scale—or the most refined—industrial processes; and second, improved transportation facilities, which bring farm and industrial center, producer and consumer, into direct and effective contact.

Out of the present potential, and with the new factors available, Mr. Woods envisages the possibility of an undreamed-of increase not merely in fairer conditions of living and of work but in industrial efficiency. He indicates, from the records of what is actually occurring in many highly concentrated enterprises as well as from the findings of the economists, that already the limits of increased efficiency in large-scale industrial plants have probably been reached, if not exceeded. The future, in profits as well as in healthful working and living conditions, seems to be with the smaller industrial units.

This is no armchair philosophizing about a reborn America, but a hard-headed effort to think through the implications of the new technology in its incidence on the quality of life and the pattern of the industrial discipline. Mr. Woods writes with refreshing candor and in an engagingly informal and readable style. What he has to say has value for everyone concerned with and for America's future.

PHILLIPS BRADLEY.

Fascism, Child of Desperation

THE MARCH OF FASCISM. *By Stephen Raushenbush. Yale University Press, $3.00.*

A DEEPLY disturbing book, this. And more disturbing now that war has come than when Mr. Raushenbush finished writing it, two months ago. For after reading this dispassionate yet penetrating study of the reasons why great European states have gone fascist, one can hardly escape the thought that if England and France win this war and then have nothing more to offer the common people of the rest of Europe than "liberal" democracy has had, the deluge is very near. For this war will indicate to these common people that fascism is as empty a hope or as bitter a delusion as a wordy liberalism. One more Versailles, or a near-Versailles, and . . . little man, what now?

Mr. Raushenbush has made this study of the advance of fascism across Europe mainly to assay its chances to sweep across America. As he says, "the important comparison to be made is not between fascism today and our own system of life. It is between ourselves today and the once democratic nations of Europe *before* they surrendered to fascism." When he makes that comparison, he finds plenty of reasons for believing that the United States may not be impregnable to fascist penetration. Of course, fascism will not come to this country, if it comes, under the leadership of a Pelley or a Moseley or a Kuhn. "The forces making for fascism here will be more fundamental than those making for such little, self-encysting indignities as the German-American Bund. That will probably always seem to us a little preposterous, a somewhat comic alien nastiness." Or, as the sapient Huey Long once put it: "When fascism comes to America, it will be called anti-fascism."

Fascism has risen toward power in Germany, Italy, Hungary, Rumania, Yugoslavia and other European nations, Mr. Raushenbush makes clear, not because people are fools and not because, as certain Continental theologians insist, they are full of inborn cussedness, but because they are desperate. They have believed themselves trapped in blind alleys. The big words offered by democracy—words as impressive as liberty, equality, fraternity—seemed little more than words. Fascism at least offered a gospel of action. Mr. Raushenbush is not blind to fascism's grim nature. He knows all about Hitler's lying, double-crossing, brutality, war mongering, and he pulls no punches when it comes to discussing these things. But he knows that fascism has done something for millions of once despair-ridden common people, and that in doing it a challenge has been flung down to democracy which democracy (so far) has mainly tried to meet by incantation of its shibboleths. Shibboleths make poor eating.

To those who still ask, "How does Hitler get away with it?" let me recommend especially a study of the third chapter in this book, which lays bare the inner nature of the church struggle in Germany and the reasons for the nazi conquest over so much of Lutheranism. "To talk with Protestant theologians who had supported Hitler is to remember talks with American ministers who had once joined the Ku Klux Klan. They both blindly wanted religion to be a

vital force in the community, but did not know where to start. Small satisfaction there was in preaching moral grace or heavenly reward to men who were hungering. Some closer connection with the community was needed. Patriotism, revolt against immorality, religious bigotry, a sheer physical desire for action, all played their part in each group."

What is Mr. Raushenbush's own conclusion as to the way in which our democracies are to be saved from fascism? "We will realize that in our day the administrative state is not a luxury but a necessity, and that our supreme task is to safeguard democracy, even in the administrative state." What does that mean in terms of the present situation in this country? A national income raised to a level (roughly $100 billion) where there will be no unemployment; a strong government, dealing directly with the causes of economic and social frustration, but democratically controlled; far more opportunity for the young; a "rediscovery of a sense of values about life, human personality, and dignity." And if we don't do that? Then proud words about democracy—and the growing despair and anger of sharecroppers, migrant crop pickers, Negroes, tenant farmers, families on relief, workers on WPA, factory hands over 45, young people who can't find jobs. With occasional alleviation, perhaps, from a good, blood-letting war. Do you understand now why I call this a deeply disturbing book?

PAUL HUTCHINSON.

Optimistic New Dealer

MAN'S ESTATE: ADVENTURES IN ECONOMIC DISCOVERY. *By Alfred M. Bingham. W. W. Norton & Company, $3.00.*

IF ALL but peace and plenty be induced madness, what makes it all so inducible? Bertrand Russell in his *Why Men Fight* turned to psychology for clues; Alfred Bingham turns to economics, stating that nothing can be solved until economic problems are solved first. Thus he proceeds in a book crammed with research and facts and commentaries of all sorts, economic often only in very distant relationship, to evolve a set of recommendations, a definite program. The author deals with changes, evolutionary rather than revolutionary, and proceeds directly and frankly from an autobiographical viewpoint, telling not only of his own background and subsequent changes but as well of the social-economic-political changes about him. We therefore begin this venture by the founder and editor of the magazine *Common Sense* with a personal history, the story of a wealthy boy, whose background, family, schooling and contacts did not deter him from looking beyond the neatly trimmed shrubbery of his home to the dusty road where less blessed folk trod in pursuit of a fate which seemed to revolve around making their lives more complicated and difficult, more unjust. Here we find the motif of the author's ultimate program, the solution of man's evils, the salvation of mankind.

What about the program? Its standard bearers are possibly President Roosevelt, Mayor LaGuardia and Senator LaFollette; it is a program which in essence suggests the planning of purchasing power and investment. It is sincerely advanced, oversimplified, and if ever proved workable a good means of achieving and maintaining a truly utopian form of earthly existence for all. In great detail, Mr. Bingham sees a successful "planned" economy in the sense of a guided, directed, managed rather than blueprinted economy, such as he attributes to Soviet Russia. His is a new New Deal of democratic collectivism, the government's own investment banking, social legislation, industrial integration, managed currency, controlled foreign trade. But before arriving at this program, which he might call the third and last part—the personal history being the first—we wade through the adventurous second part, a study of comparative economic anatomy, including the fascist dictatorships, the democratic economic system, the authoritarian economies of Japan and Brazil, Mexico and Turkey, and of course the Soviet Union, in connection with which we have a detailed critique—sharply outlined and interesting to be sure—of Marxist economics.

Mr. Bingham is always entertaining if paradoxical, for there is much sound thinking and earnest writing as well as complete disregard for certain obvious obstacles and differences. He manages to assure us that capitalism and socialism are not separated by a whole revolutionary world of difference. Then again we find a cartoonish exaggeration of monopolistic corporate business, while, to mention one more item, agriculture and general distribution remain largely ignored. True enough, terms such as capitalism or socialism have different and numberless interpretations, often abused and meaning no more than a personalized "ivory tower" system. Much of the material is sound, a good part simply wishful hoping. But despite these failings, Mr. Bingham never fails to impress with his sincerity as a salesman for the next New Deal.

We have here an antidote to the prevailing pessimism and fatalism. The Bingham argument for democracy has been uttered before, but here it is in sharp and clear challenge: "If the way of freedom were dependent, as are the ways of militant dictatorships, on the strength of its maintainers' faith, then we would be justified in scrapping it at once. . . . Democracies are inefficient, but they are flexible, adaptable. They respond to pressures with a natural resiliency. They have the capacity for growth. . . . If democracy is a fragile flower, the luxury of accidental periods of social stability, then let discipline and dictatorship crush it out."

To Mr. Bingham, poverty is the father "of the whole brood of troubles that plague us, revolution, reaction, civil war, international rivalries—ignorance, hatred, war itself." Thus he asks ten more years for Soviet Russia, "in which a really ample standard of living can emerge . . . and the opportunity to learn and to assuage frenetic dogmatism." For nazi Germany too, ten more years, as "Hitler has not permanently destroyed the spirit of German civilization." And for us, "democracy is less a concrete good to be possessed and defended, than an opportunity for free men to work out ever new ways of freedom." And whether you agree with this, another definition of democracy or not, there is a thought worth your own thought and consideration.

BORIS ERICH NELSON.

The Bible and the Spade

ARCHAEOLOGY AND THE NEW TESTAMENT. *By Stephen L. Caiger. The Macmillan Company, $1.40.*

FOR ENTIRELY too many Christians, the events recorded in the Bible took place in Graustark or some other mythical place divorced from the geography with which they usually deal. Books on biblical archaeology may not make any contribution to our understanding of the gospel message, but they do help to bring it within the sphere of what we consider to be reality.

This popular presentation of the contributions of archaeology to our understanding of the New Testament provides a readable account of that story in inexpensive form. The

author writes from a definitely conservative point of view in his approach to the Bible. Nevertheless, he is cautious in the conclusions which he draws from archaeological data, except in his capitulation to some of Ramsay's case-pleading for Luke.

After gently disposing of the idea that any actual relics of the life of Jesus have been preserved, the author turns to a brief description of Jerusalem in the first century, and then of its holy places. This is followed by brief treatments of the sites in Palestine mentioned in the New Testament, about which archaeology has afforded us some knowledge. The same procedure is followed for the cities visited by Paul. Final chapters survey the evidence of inscriptions, of the papyri, and especially of early Christian writings which have been recently discovered.

In attempting to cover such an extensive field in less than 200 small pages, the book cannot compare in fullness and authority of treatment with the standard works in these fields. But the author has performed a useful service in bringing together for the general reader a summary of the most important evidence.

CLARENCE TUCKER CRAIG.

Science and Society

THE SOCIAL FUNCTION OF SCIENCE. *By J. D. Bernal. The Macmillan Company, $3.50.*

THIS IS a pellucid critical examination of the social function of science in our age. There is nothing socialistic about it. Fully aware that science is not working to the utmost in the service of man, Professor Bernal sharply contrasts what science now does with what science could do. The volume breathes a delicious flavor of highly informed frankness. It is a positively wide-reaching critical as well as a constructive analysis of the institutional aspects of science. It is essentially a clearing of the atmosphere of the social frustrations and obstructions to the unimpeded progress of scientific advance.

Part I is a pointed discussion of present-day society's attitude towards science and the effectiveness wherewith it is crippling science. The revolt of reason, finding expression since the close of the last century in speculative and social philosophies, has in part paved the way for the abuses of science by the revival of barbarism under the aegis of fascism, the modern version of extreme economic nationalism. Bernal, one of England's ablest young physicists, is of the conviction that metaphysical scientists like Jeans, Eddington, Whitehead and J. S. Haldane, in making an exclusive apologetic use of science, cannot provide any inherent justification of science as such. But neither the contemplative view of science as pure thought, nor the overoptimistic view of it as power, is able to picture the social function of science as a whole. The history of science, only recently gaining a revolutionary importance, discloses the fact that science has always been institutionally tied up with social, economic and political events, whose irrationalities have retarded and frustrated the possibilities of its unrestricted use for human welfare.

A compact sketch of the historical development of science leads to a critical consideration of its existing organization in universities, government services, medicine, agriculture, industry, the expenditures on science, and the present place of science in the educational scheme. The causes of the technical inefficiencies of science are clearly faced. They include inadequate scale of finance, bad organization, waste of skill in laboratories, inadequate financial position of scientific workers, insecurity of tenure of scientific posts, secrecy and lack of freedom of scientists in industrial research, the cost of apparatus, lack of coordination of research, the confusion in the publication of the results of scientific discovery. Organizational inefficiency is one of the major factors retarding the progress of science. A series of factors that conspire to interfere with the application of the results of scientific discovery are astutely set forth. The effect of war preparations on science and the degree of development of science in different countries are strikingly treated. The archaic state in which the social organization of science finds itself is due to the tradition-bound backwardness of the social sciences.

In Part II the author demonstrates how science can become reorganized to lead to the realization of a rational transformation of social life.

The book challenges scientists everywhere to become much more socially, economically and politically conscious in the professional interest of their ideal calling. We can only hope that its seminal influence will go far, and further effectively the still halting beginnings of a free scientific transformation of society.

The book is a definitely leftist interpretation of the social function of science, a view which today can no longer be held as of merely antiquarian significance. Bernal is of the unshakable conviction that science can fully realize its social function only in a socialist order where the means of production are the property of the community. The plausibility of the eminent author's view is greatly strengthened by the brutal degradation of science in nazi Germany and fascist Italy. Even though Professor Bernal concurs with the Marxian opposition to all religious aspirations, the upshot of the whole volume points nevertheless to a dynamic ideality which has "religious" overtones. The author's passionate devotion to science as extending rationality to all problems, including the whole of nature and man, turns our mortal gaze to the highest level of social ethics that man's imagination is capable of. One therefore wishes that instead of adhering to a wholly negative view of all religious aspirations, he were at least a good latitudinarian.

HERMAN HAUSHEER.

No Truce with Fascism

NO COMPROMISE. *By Melvin Rader. The Macmillan Company, $3.50.*

NOW that Europe seems irrevocably committed to what may well be the most horribly destructive war in the history of the world, it would certainly be profitable for us to attempt to determine what forces caused, what differences are involved in, and what results may be expected from this cataclysm. Such a study can no longer prevent a European war but it should enable us to formulate a just and intelligent attitude toward the present conflict and provide valuable material for those who wish to avert future wars.

Mr. Rader sees the European situation as a conflict between two worlds, using as his keynote a quotation from Mussolini: "The struggle between two worlds, democracy and fascism, can permit no compromise." He then proceeds to a discussion of the main features of fascist theory and of fascist realities. His chapter headings give a very good idea of the nature of this discussion: "The Flight from Reason," "Valuations: Sentimental or Scientific?" "Moral Bias and Objectivity," "Force or Consent?" "The Theory of the Elite," "Race, State and Individual," "The Idealistic Mask and the Real Face," "The Prospects of Western Culture." His examination of the sources of fascist philosophy

is interesting, informative and copiously supplied with relevant quotations.

Special attention is devoted to Pareto's theory of the nonlogical aspects of life in which he includes all moral valuations; the various forms of bias accepted by the fascists (nationalist, racial, anti-feminine, class, retributive, and aesthetic bias or the exaggerated value put on spectacle); Machiavelli, Sorel and Nietzsche's praise of force; the timocratic ideal of the man of action, the will to power; the theory of the state as an organism, an end in itself, formulated by Müller, Fichte, Hegel ("The state is the divine Idea as it exists on earth"), Treitschke, Mazzini, Gentile and Rocco; the fascist insistence on ideals as the moving forces in history and, conversely, their contempt for any materialistic interpretation of history; Spengler and his cyclical theory of history, his activistic outlook, his prophecy of decline and the possibility that Spengler's ideal of the utterly ruthless, completely opportunistic Caesar may be the next stage of fascist development. The author attacks the fascists on all these points and in addition reveals the contradictions and hypocrisies rife in fascism. No reader can find this examination of fascist origins, doctrines and actual accomplishments without value.

When the author leaves this academic ground, however, and becomes a political pleader, the situation changes. He, like so many others, was caught completely off base by the nazi-soviet pact, having strongly advocated cooperation with Russia. In addition, while giving a very good picture of the fascist world, he neglects the democratic world and the influence of war on democracy. He would certainly be in a bad spot if "no compromise" Mussolini came in with the allies. Mr. Rader is obviously a deep admirer of President Roosevelt and presents a program similar to that which Mr. Roosevelt has approved in his more unguarded moments.

RICHARD M. SCHRAMM.

Planning a New World Order

WORLD ECONOMY IN TRANSITION. *By Eugene Staley. Council on Foreign Relations, New York, $3.00.*

IT WAS DURING the final tense week of the "war of nerves" that I started reading *World Economy in Transition.* Since then efforts at diplomatic settlement have failed; reason has given way to emotion and war is a fact. Yet whatever the outcome of this struggle the problems of a world economy will not be settled. When peace returns we must face the facts presented in this book if we wish really to establish an enduring economic and political peace.

Indeed we Americans should consider Professor Staley's facts and conclusions soberly in deciding what part our nation shall play in the current struggle. For he holds that if we wish to banish war we must make economic warfare politically impossible by establishing a world community organization. If the democratic, non-aggressive nations had used economic sanctions, the author thinks, they could have stopped Japan, Italy and Germany. The United States alone possesses resources which give it economic power representing over one-third of the present economic weight of the world. This means that our nation is bound to exert great positive or negative influence. In the present war the United States can "swing the balance one way or the other by giving or withholding its economic support."

The central theme of this book, which was prepared as a report to the twelfth session of the International Studies Conference, is the promotion of the economic welfare of all peoples and all nations. Economic welfare consists of a greater abundance of goods and services as a result of less toil and less damage to life values and with greater regularity and security. Since economic resources are distributed unevenly around the world, this goal of economic welfare can be achieved only by a sort of world federation of cooperative states which will permit equal access to them in accordance with the principle of social economy. "Every good should be produced with that combination of resources which, when withdrawn from other uses, subtracts the least from the total social product. In other words, good social economy calls for meeting each demand with the cheapest possible combination of resources—'cheap' meaning low cost, and cost being measured by the social value of the alternative use to which each resource might be put." This principle is illustrated by Sumatran production of rubber with which workers in Akron make tires for automobile owners the world over. Technology is steadily shrinking the size of the world and making its component parts increasingly interdependent while politics raises artificial barriers to block the free movement of goods, capital, people and ideas. Which force will prevail? The "long run trend . . . has been . . . towards social and political and economic adjustments in line with the long run pressure of technology." At present a sharp reversal is dominant and, if permanent, it will destroy a technology which continues to press toward internationalism.

But the answer will depend on what attitude intelligent people take the world over. At present we seem to be plunging into a new dark age. Perhaps the outcome will depend on whether the United States plays a positive or a negative role during the war; certainly it will depend on the type of peace which concludes the struggle. Although Japan, Italy and Germany may not have been forced into aggression, other nations have done little or nothing positive to keep them off the warpath. Economic walls "create a powerful dynamic of imperialism." When they are erected along political boundaries, "possession of territory is made to coincide with economic opportunity. Imperialist ambitions are given both a partial justification and a splendid basis for propaganda."

Whether a nation's government is democratic or totalitarian, interchange of goods, capital, ideas and people is more productive than autarchy. There is a pronounced trend toward conscious control of economic life in all countries; if this can be directed into positive channels it may promote welfare. Whereas opponents of laissez faire and of planning point to the worst features in each system, Professor Staley points to the best and suggests a mixed system combining *social* planning with *competitive* laissez faire.

Chapters 14 to 21 (comprising one-third of the book) were written "on the assumption that measures of political cooperation will be put into effect by means of which nations that want peace may be relieved of at least part of the overwhelming necessity they now feel for war preparedness." What are these measures? How are they to be put into effect? And by whom? The author proposes an "economic club" open to all nations, with one requirement: renunciation of aggressive political designs. This club is to represent also a collective defense so powerful that any aggressor would have little chance of success.

Eventually the national state must be replaced by a world federal government. When the time comes for a world conference (possibly at the conclusion of this war, although emotionalism may be too high), it will serve the following purposes: (1) to give a new impulse to international economic cooperation; (2) to improve institutional machinery by such devices as a federal international organization with

individual representation of economic groups, patterned after the International Labor Organization, and authorized to take positive action on certain problems; and (3) to institute concrete measures of positive economic cooperation, such as a world development program, and world public supervision over international monopolies and commodity control schemes. Eventually this may lead to a world federal control over polar regions, then over colonies, and ultimately to a world state with an independent source of income.

Of course the "practical-minded" will consider this naive and utopian, but they cannot refute the facts nor the logic upon which Professor Staley bases his conclusions. What are their alternatives, other than a cycle of destructive wars? At least this book offers some hope amid deepening darkness and those who believe in the intelligence of mankind will not cease trying to develop a world order in which men can live at peace, free to promote their economic welfare, with which all that is desirable is so inextricably involved.

LELAND J. GORDON.

Books in Brief

WORLD IN ARMS. *By R. Ernest Dupuy. Military Service Publishing Company, Harrisburg, Pa., $2.00.*

Dated August 1, 1939, this graphic and factual presentation of the world's military resources and the principal lines of possible attack by air upon the nerve centers of each nation necessarily deals with war as a threat rather than as a present reality. But the data are so fresh and so authoritative that readers will find the book a useful companion to every daily paper and news broadcast. The military, naval and air strength of all important countries (and many not so important) is exhibited in statistics and diagrams. Large scale maps indicate such topographical features as would affect military strategy and show the natural lines of attack. The emphasis, however, is upon the possibilities of aerial attack. With the map of each country there is a "bombing time-range table" giving such information as, for example, that Berlin is one hour and 44 minutes from Nancy, Helsingfors 41 minutes from Leningrad, London one hour and 56 minutes from Wilhelmshaven, Milan 53 minutes from Lyons. Major Dupuy is widely known as a military commentator for the Columbia Broadcasting Company. He was co-author, with Major Eliot, of *If War Comes.*

MOHAMMED AND CHARLEMAGNE. *By Henri Pirenne. W. W. Norton & Company, $3.50.*

The late Professor Pirenne, whose posthumously published *History of Europe* was recently reviewed in these pages more briefly than its intrinsic merits deserved, was one of the foremost historians of his time. In the present volume the Belgian scholar gives final statement of a thesis which he had been developing for twenty years in lectures and monographs. This thesis, relating to the transition from the ancient to the medieval world, revolves about the proposition that the rise and spread of the Mohammedan power was a much more decisive fact than the barbarian invasion. The Germanic tribes destroyed the Roman imperial government but not the empire. It was as though an ancient palace were "divided up into apartments, but still survived as a building." Language, religion, institutions and art, in the new states ruled by Germanic dynasties, were almost devoid of Germanism. The great break, which came between 650 and 750, resulted from the swift ascendancy of Islam in the Near East, North Africa, Spain and the western Mediterranean. One result of this was that European civilization was no longer oriented toward the Mediterranean. Another was that the papacy detached itself from the empire and attached itself to the Merovingian dynasty. It is impossible here even to state the thesis adequately, much less to discuss it. It is a brilliant, and to some extent revolutionary, study of the gateway to the Middle Ages. The thesis is supported by an ample array of data and by extensive documentation.

MEXICO IN TRANSITION. *By Clarence Senior. League for Industrial Democracy, 15 cents.*

This 54-page pamphlet presents a comprehensive survey and a favorable interpretation of the processes by which Mexico, under its revolutionary regime and especially under the leadership of President Cardenas, has been working its way toward liberty and social justice for the lowly millions who had been suppressed for centuries. The discussion of the church in Mexico is too brief and one-sided to be satisfactory. It is proper to explain why there have been restrictions upon religious liberty, and even persecution, but nothing is gained by concealing the fact that these things have existed. Otherwise the pamphlet gives an admirable statement of the case for revolutionary Mexico.

A HELLENISTIC GREEK READER. SELECTIONS FROM THE KOINE OF THE NEW TESTAMENT PERIOD, WITH VOCABULARY AND NOTES. *By Ernest Cadman Colwell and Julius R. Mantey. University of Chicago Press, $2.00.*

Every student of New Testament Greek, or of the New Testament *in* Greek, will hail this volume like a Christmas present as "just what I wanted." Now for the first time he can have, in one convenient and inexpensive volume, an ample and varied selection of the non-literary or *koine* Greek of the period, including Jewish, Christian and pagan writings, with notes on the same and a complete vocabulary, as well as a bibliography of the field.

THE FACE OF AMERICA: WASHINGTON, NERVE CENTER. *By Edwin Rosskam. Alliance Book Corporation, $2.50.*

This is one of the first volumes in a series on American cities. The descriptive and interpretative material is brief and clear, with attention not merely to the physical features of the nation's capital but also to the functions which it exercises as capital. Especially notable are the illustrations. Mr. Rosskam is a photographer of distinction, with imagination, experience and a high degree of technical skill. As a collection of meaningful and beautiful photographs, the book would rate high.

THE UNHAPPY FAVORITE, OR THE EARL OF ESSEX. *By John Banks. Edited by Thomas Marshall Howe Blair. Columbia University Press, $2.75.*

The text of Banks' sentimental tragedy is reproduced in facsimile from the first edition of 1682. Banks was one of the minor Restoration dramatists—so very minor, in common estimation, that the *Cambridge History of English Literature,* describing him as "an admirer of Lee," adds that he "faithfully reproduced that author's worst characteristics," while his contemporary Steele, reviewing "Essex" in the *Tatler,* says it is a tragedy "in which there is not one good line." Yet Steele admits that it strangely moved the audience to tears, and after its performance at Drury Lane it continued to be a popular piece for more than half a century. It is, of course, a version of the melancholy tale of Queen Elizabeth and her forty-years-younger favorite. The reading of the play itself and the consideration of Mr. Blair's scholarly introduction and notes give assurance that Banks, though now almost forgotten, has a place of no small importance in the story of English drama. Abandon-

ing his early experiments with "heroic tragedy" which dealt with such characters as the Trojan heroes and Cyrus the Great, he turned to English history for his material. Mary Stuart, Lady Jane Gray and Elizabeth became central figures. His special characteristic was the prominent place he gave to women in his plays and the particular appeal he made to women in the audience. That he used bombast and sentimentality to excess cannot be denied, but his "Essex" at least is a well constructed play which can be read with pleasure and which one must regard with respect if it is compared with Restoration comedy.

THE DEVIL TO PAY. *By Dorothy L. Sayers. Harcourt, Brace & Company, $1.50.*

When it is understood that this play, like T. S. Eliot's *Murder in the Cathedral,* was prepared for and presented at the annual festival of Canterbury Cathedral, its rating is assured. It is a new version of the deathless story of Faust, simplified by the omission of Marguerite but retaining a great part of the supernatural and fantastic without which there would be no story of Faust, and dressed in language at times crisply modern and humorous, at times sonorously religious and apocalyptic, always effective. The devil is cheated at last, in a manner suggestive of Portia's trick on Shylock, for while he gets Faust's soul according to his bond, it is only the soul of a dog. But Faust goes, it seems, not to hell but only to purgatory. Says the Judge:

> Lo! I will never leave thee nor forsake thee
> Even to the world's end. Take him, Mephistopheles,
> And purge him thoroughly, till he find himself,
> As I have found him mine. God is not robbed:
> And I will bring mine own as I did sometime
> From the depth of the sea again.

Books Received

Education for Christian Marriage, Its Theory and Practice. Edited by A. S. Nash. Macmillan, $2.50. This symposium, edited by the secretary of the Church of England moral welfare council and introduced by the Archbishop of York, represents the best Anglican thought in this field and is the most thorough treatment of the subject that has come to our attention. It is designed not primarily to discuss the problem and methods of education for Christian marriage but to furnish the materials for such education.

Christ. By W. R. Matthews. Macmillan, $2.00. The dean of St. Paul's attempts—and, so far as is humanly possible, accomplishes—the almost impossible task of compressing into one small book a rich and well rounded discussion of the person and message of Jesus, the sources of our knowledge of his teachings, and his relation to the church and to society. Ministers and thoughtful laymen will find it highly rewarding.

Meeting the Challenge of Life. By Winfred Rhoades. Lippincott, $1.75. This belongs to the literature of power. Its aim is to give directions for the development of sane minds, calm and courageous spirits, sound bodies, satisfactory lives. While the emphasis is upon psychological factors, it does not underrate the work of the physician. The book is an outgrowth and continuation of the author's *The Self You Have to Live With.*

Rural Community Organization. By Dwight Sanderson and Robert A. Polson. John Wiley & Sons, $3.00. (To be reviewed.)

Youth and the Way of Jesus, Building a Philosophy of Life. By Roy A. Burkhart. Round Table Press, $2.00. (To be reviewed.)

The North Briton, A Study in Political Propaganda. By George Nobbe. Columbia University Press, $3.00. (To be reviewed.)

International Relations. By Bertram W. Maxwell. Crowell, $3.75. Written as a textbook for undergraduates, by a professor of history and political science in Washburn College, this volume is neither over the heads nor beneath the interest of intelligent readers. It discusses in ample detail the diplomatic history of the last twenty years, and especially of the more recent events down to and including Munich.

The World's Great Catholic Poetry. Compiled by Thomas Walsh. Revised edition. Macmillan, $1.69. A magnificent collection culled from all the Christian centuries, already widely popular since its first publication about ten years ago. Biographical data and an index add to its usefulness.

Background for War. By the Editors of Time. Time, 5 cents. The "background" articles that have been running through recent issues of *Time* are collected in a pamphlet which, though priced at a nickel, contains the substance of a moderate sized book. Readers of it will be more intelligent readers of the war news from day to day. Though journalistic, it is worth keeping. So, for that matter, are the current issues of *Time.*

William Penn as Social Philosopher. By Edward Corbyn Obert Beatty. Columbia University Press, $3.50. (To be reviewed.)

John Tyler, Champion of the Old South. By Oliver Perry Chitwood. Appleton-Century, $4.00. (To be reviewed.)

Earth's Green Mantle, Plant Science for the General Reader. By Sydney Mangham. Macmillan, $3.50. (To be published Oct. 10.)

Little Amish Schoolhouse. By Ella Maie Seyfert. Crowell, $2.00. A juvenile (8 to 12), based on the experiences of children in an Amish community in Pennsylvania. A quaint and pleasing setting.

The World's Saturday Night and Other Sermons. By William Edward Biederwolf. Zondervan, $1.00. The world is very evil; the times are waxing late. After the Saturday night of a modernistic church and a war-torn world comes the Sabbath morning of Christ's return. These are characteristic sermons by the president of Winona Bible Conference.

Law and Politics, Occasional Papers 1913-1938. By Felix Frankfurter. Harcourt, $3.00. (To be published Oct. 19.)

The American Jewish Year Book, 5700 (Sept 14, 1939 to October 2, 1940). Edited by Harry Schneiderman. Jewish Publication Society of America, $3.00. This volume, number 41 in the series, is not limited to America in its scope. It contains concise summaries of events in Jewry throughout the world during the year, with statistical and personal data. Much space is given to Jewish national organizations and to federations and welfare organizations. Especially interesting is the record of "twenty-five years of overseas relief."

Partner of Nature. By Luther Burbank. Edited by Wilbur Hall. Appleton-Century, $3.00. Mr. Burbank left a great quantity of unpublished manuscripts and notes. The editor, who had been his colleague for many years, has reduced to order the essential parts of these and has constructed, as nearly as possible in Mr. Burbank's own words, a comprehensive survey of his methods of plant-breeding, his experiences of success and failure, and his most notable achievements. The book is written not for botanists or other experts but for ordinary lovers of gardens and flowers.

The Church and the Political Problem of Our Day. By Karl Barth. Scribners, $1.00. This is the important little volume from which Professor Gregory Vlastos quoted, and which he virtually reviewed, in his article entitled "Barth Rethinks Barthianism," in the issue of September 6. This bold confrontation of nazism in the name of God is the complete disproof of any charge of quietism or retreat from the world that may have been leveled against Barth.

Spirit and Reality. By Nicolas Berdyaev. Scribners, $3.00. (To be reviewed.)

White Buffalo. By Lyla Hoffine. Longmans, $2.00. Juvenile (boys, 10 to 14), telling about buffalo hunting and Indian fighting in the northwest in 1807.

Dividends to Pay. By E. D. Kennedy. Reynal & Hitchcock, $2.50. (To be reviewed.)

Again the River. By Stella E. Morgan. Crowell, $2.50. A tragic novel of the swollen river that swept away farms, people and faith. (To be published Oct. 10.)

The Bible Economy of Plenty. By E. Tallmadge Root. Harpers, $1.65. (To be reviewed.)

The Challenge of Jesus, Studies in the Gospel of St. John. By

Hugh Thomson Kerr. Revell, $1.50. Not exactly sermons, but interpretations and applications of Johannine texts by one of the foremost American preachers, Dr. Hugh T. Kerr of the Shadyside Presbyterian Church, Pittsburgh.

A Tour of the Prayer Book. Prepared by Vernon McMaster. Morehouse-Gorham Co., 60 cents. Textbook material for classes in Episcopal Sunday schools.

"My Own" History of the Christian Church. Prepared by Alice M. Brookman. Morehouse-Gorham Co., 75 cents. Also for Episcopal Sunday schools.

Jazzmen. By Frederic Ramsey, Jr., and Charles Edward Smith. Harcourt, $2.75. "The story of hot jazz told in the lives of the men who created it." Louis Armstrong and all the rest. If you suspect that there may be some connection between phenomena such as the rise of the jitterbug and the decline of orderly Western society, a book like this is not to be overlooked. So far as we can tell with our limited knowledge, this seems to have Authority with a cap A.

The Catholic Centre. By E. I. Watkin. Sheed & Ward, $3.00. (To be reviewed.)

CORRESPONDENCE

Pamphlets Have Been Dropped Before

EDITOR THE CHRISTIAN CENTURY:

SIR: Your English correspondent writes: "There is a widespread approval of the new method of showering leaflets by the million over Germany." Can the English people believe this method is new? Have they forgotten that it was used in the last war, and was said to have done much toward inducing the Germans to lay down their arms? It is truly distressing to remember how all those promises of friendly treatment were broken when the time for their fulfillment came. In particular, I recollect reading how the half-starved people were tempted with vivid descriptions of the food they would receive if they surrendered. And then they were deliberately kept starving for months after the armistice, unquestionably causing not only prolonged suffering, but many deaths, especially among young children. The Germans have not forgotten. Already they have been saying, "You fooled us that way once; you won't again." It is tragically impossible now for them to trust any promises made by their former conquerors. In war, every country is apt to forget the wrongs it does to those on the opposite side, but *they*—and here and there an onlooker like myself—will always remember.

Providence, R. I. REBEKAH G. HENSHAW.

Of Course, the Allies Were Also to Blame

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial "The Fate of Poland," it is declared that "if any government in Europe has been as guilty as Germany of these evil things which Mr. Chamberlain named—'force, bad faith, injustice, oppression and persecution,' it has been Poland." This is a serious statement and I wish to enter my objection. Poland's mistakes should not be overlooked nor minimized, but your suggestion that Poland is "as guilty" surely magnifies her wrongs. Any right understanding of Poland's foreign policy, her system of state capitalism, her "authoritarian democracy," her anti-Semitic tendencies (which have met resistance by the Peasant and Socialist parties) must be based on a recognition of her desperate economic struggle. Poland is terribly poor, and her poverty has its roots in the partitions of the eighteenth century. Raymond Leslie Buell in his book, *Poland, Key to Europe,* defines the Russian policy toward the Poles as "incorporation and domination," and the German policy as tending toward "domination and extermination." While other nations moved forward in the nineteenth century, Poland was held down and exploited by her powerful neighbors. This was the fact that motivated her ill-advised territorial ambitions.

In calling her to task for these conquests, you quote Mr. Buell as follows: "As a result of these gains Poland obtained a world-wide reputation for unbridled imperialism." Permit me to quote the context that follows immediately: "Yet such a sweeping judgment overlooks, first, the fact that the anti-Bolshevik policy of the Allies was as much to blame as Polish ambitions. Had the Allies been willing to make peace with Russia and immediately recognize the Soviet regime, rather than attempt to overthrow it, Poland would undoubtedly have done so without wasting two years in war. Second, critics do not sufficiently take into account the strong historic sense of Poland. . . . Upon recovering their independence in 1918, the Poles also hoped to restore old relationships, etc. etc."

Words of an authority are used in support of an argument which in their setting represent a very different point of view. This makes for obscurity and not for truth.

The Brick Church, HAROLD E. NICELY.
Rochester, N. Y.

The Issue in Europe

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorials, "Europe's Fateful Hour" and "The Fate of Poland," have been a definite contribution toward keeping the United States out of this stupid war. The greatest peril to our neutrality is the definitely one-sided news which is forced upon us from all sides. It is shockingly obvious that most of our news seems to be either released or approved by the British propaganda office. The interests, or combination of types of interests, responsible for this can hardly be determined now. We are too close to events.

One thing is certain, however. If our news agencies continue, or are forced to continue, this state of affairs our entry into the world conflict is a foregone conclusion. The method of propagandizing us is strikingly similar to that which pulled us into the last war. Even the basis of appeal is the same—"making the world safe for democracy"—while every thinking person knows that the sordid business going on in Europe is definitely not a case of democracy vs. totalitarianism but rather of Great Britain vs. Germany. The ideological touch is merely added for American appreciation. I ardently hope and pray that our blood will not decide once more whether Downing Street or Berlin shall have the right to decree European boundary lines.

New Haven, Conn. F. ERNEST STOEFFLER.

Choice of Evils

EDITOR THE CHRISTIAN CENTURY:

SIR: You have put your readers once more in your debt by publishing the statement of the special committee of the World Council of Churches concerning war, together with Dr. Palmer's interpretative article. I hope it may have a wide *and a thoughtful* reading. I add and underscore those last words because there runs through a good deal of both statement and article an implication that seems to me dangerously fallacious—the fundamental fallacy, in fact, of a good deal of pacifist argument. What I mean comes out rather plainly in the first three of Dr. Palmer's "Fourteen Points." They read thus: "War is an evil and unchristian method. No decision secured by force of arms will be just. Out of the evil forces thereby set in motion, more evil is bound to come." The unstated but obviously intended conclusion is, of course, this: that under no circumstances should any nation make war, i.e., that some sort of non-violent resistance is always better than armed resistance. This conclusion, I say, is an essentially obvious fallacy. From the three statements quoted, it does not

follow that passive non-violent resistance, or no resistance save a verbal one, is a good method, nor that the decision secured thereby will be just, nor that fewer evils are bound to come out of this method than from armed resistance.

It is certainly true, as Dr. Palmer asserts, that "decision by negotiation, conference and methods of conciliation *should* always be an available alternative method." Certainly they should always be available, and in an ideal world, a world of sincere Christians, they always would. But the facts pretty plainly show that that is not the kind of world we are living in. In the present world situation, for example, "negotiation, conference and methods of conciliation" have been tried over and over again, resulting each time in the strengthening of the powers of evil and the weakening of the powers of liberty and justice and international peace.

All of the readers of The Christian Century, I suppose, are lovers of peace and detest war. But many of us are unable to accept the doctrine of extreme pacifism because of its unwillingness to face the facts. War will certainly bring evil results, but in a world like this, will an announced refusal to fight under any circumstances bring better ones?

Williams College, JAMES B. PRATT.
Williamstown, Mass.

De Profundis

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial "The Fate of Poland," in the September 20 issue of your magazine, bewails the decision and practically questions the wisdom and sincerity of the British and French national leaders to destroy "this lust for conquest, this determination to dominate throughout the world" of the Modern Barbarians, because Poland may become the symbol of this struggle.

The strongest argument for your thesis seems to be a quotation from the *Memoirs* of Lloyd George, the nincompoop who on one hand wanted to execute the Kaiser, his king's cousin; on the other, conspired against French hegemony on Continental Europe; the ignoramus, who did not know the difference between Silesia and Cilicia and has opposed the Polish rights to this ancient Polish province on the grounds that Britain is the traditional caretaker of Mohammedans; the political bankrupt, who recently practically admitted openly his mistakes in the peace conference of 1919 and, in some sort of silly expiation of them, offered to join the army to fight the Germans now.

But the whole article is so full of misrepresentation and distortion of facts about the post-World War Poland that it could have been written only by an avowed or professional enemy of Poland, and it would be useless for me to try to refute or to rectify them. It suffices to mention, for the benefit of your readers, that among the eighteen decisive battles enumerated in his book by Lord d'Abernon, three were fought by Poland which for ages defended so-called Western civilization and Christianity.

University of Michigan, FELIX W. PAWLOWSKI.
Ann Arbor, Mich.

When Was Britain Ready to Confer?

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Heath, in commenting on your editorial, "Europe's Fateful Hour," defines the issue in the present European conflict as follows: "Shall one man, shall one government dictate to the world what changes shall be made in the political scheme of things in Europe?" That is partly the issue but there is in my judgment another side to that issue that needs to be mentioned. Hitler is to a large degree the product of a bankrupt and demoralized Germany. Who is responsible for that bankrupt and demoralized Germany? Mr. Heath says that there is evidence in the recent pre-war negotiations to show that the British government would have agreed to a conference looking forward to a new deal in Europe. If this is so, Britain would only have agreed to such a conference because Germany had grown strong as a nation under one-man rule and domination and even then it is questionable how far Britain would have gone in making a new deal.

When Germany was flat on her back from 1918 until 1932, at the time when the German republic was struggling to exist, Britain made no mention of a conference to bring about a new order of things in Europe. (And such a suggestion would certainly have brought healing to the nations.) The whole issue seems to me to be this: Shall Hitler (and Stalin) or the British ruling class dominate Europe? How much more zealous are the British ruling class for justice and honor and real democracy than Hitler and Stalin?

Community Church, EDWIN F. IRWIN.
Provo, Utah.

So We Are Nazi Propagandists!

EDITOR THE CHRISTIAN CENTURY:

SIR: For the first time during a goodly number of years of public service I am constrained to write "a letter to the editor." My reason for doing so is to protest against what I consider to be on your part an utterly biased and consistently unfair editorial attitude toward England in that country's conflict with and struggle against nazi aggression and Hitlerism. For one who professes to speak in behalf of truth, honor and justice, your constant questioning of British and French motives in the present crisis seems unworthy of you and The Christian Century. Frankly, you could easily qualify as an efficient member of the nazi propaganda corps. All of which seems to me to be in the nature of a profound mystery. Just what has made your spleen against all things British to become so chronic?

First Presbyterian Church, JOHN ANGUS MACMILLAN.
Brady, Texas.

Trading with Unneutral Neutrals

EDITOR THE CHRISTIAN CENTURY:

SIR: Just read "Keep the Arms Embargo." You say keep in the "cash and carry"—and let Japan haul arms via Russia to Germany to kill our boys when they get there? Think again; let's have another better idea.

Scranton, Pa. DWIGHT WILSON WEIST.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Keep the Arms Embargo," is fine in its devotion to certain abstract ideals, but does it not somewhat miss the realities of the present situation? It does seem important that America should not indulge in a war boom. But just how is that to be prevented when four nations are nominally at war, and hence subject to the provisions of our embargo, and a number of other nations, professedly neutral and hence not subject to it, are either engaging in hostilities or are in a position to reship war materials to their combatant allies? Furthermore, in some instances under our embargo we are merely helping some neutrals to fill the military larder against a future declaration of war. Just how are we to prevent a war boom merely by refusing to sell to England, France or Germany what we cheerfully ship, in our own vessels, to all the rest of the earth?

Avoca, Pa. K. KINGSTON.

[These letters raise an important question and one which, like so many others bearing on American neutrality, is not capable of a completely satisfactory answer. But the position is not as pregnable as these letters suggest. It is already forbidden, under the embargo, to ship munitions to neutral countries which are suspected of an intention to reship to a belligerent. As for shipments in American vessels, if the cash-and-carry provisions proposed to cover materials other than munitions are adopted, it will be possible by proclamation of war zones to keep American shipping away from neutrals which are supplying belligerents. Moreover, there is still some chance that all the wartime trade in materials other than munitions under cash-and-carry may be put on a quota basis—that is, shipments may be restricted not to exceed the average of exports to the purchasing countries in, say, the three years before the outbreak of the war. In this way sudden increases in war-making materials would be held down.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Plan to Protect German Missions

International Missionary Council Seeks to Guard Against Repetition of Bad Treatment of 1914

(Special Correspondence)

NEW YORK, Sept. 26.—In The Christian Century of Aug. 30 a report was published of the meeting in Holland of the ad interim committee of the International Missionary Council. Only brief reference was made to the consideration that was given to the problems of missions in time of war. Something more may now be told, as a demonstration is being made of the reality of the fellowship in the world-wide church of which we had some experience in Madras.

Prior to this meeting the officers of the council had given special thought to these problems as they conferred together in London. The chairman, Dr. John R. Mott, and the writer then spent some days in Berlin, where on the basis of long established relations of confidence it was possible to discuss these problems thoroughly. After these preliminary conversations the committee at its meeting in Holland was able to agree upon a program of action under conditions of war. For obvious reasons no reference to this discussion appears in the published proceedings of the committee, but some indication may now be given of what is being done.

Communications between the leaders of the missionary societies must be maintained in spite of the difficulties created by war and definite plans for this were adopted, and these are now being carried out.

Help for German Missionaries

It is expected that German missionaries working in British territory will be interned and probably repatriated. Since Great Britain's declaration of war, information has been received regarding the procedures that will probably be adopted in India, and it is evident that the government is trying to avoid such procedures as occasioned considerable criticism when similar action was taken in the World War. There are about 124 German missionaries in India and most of these belong to Lutheran churches. The I. M. C. therefore immediately consulted the officers of the Lutheran World Convention and of the United Lutheran Council in America, who cabled to a representative in India. The National Christian Council was cabled, urging consultation with the same person and also suggesting that they should enlist the service of the Lutheran federation of churches in caring for the churches that were deprived of German missionaries. Within 12 hours the reply came back from India that the Lutheran federation was cooperating cordially and that satisfactory arrangements were being made.

Detailed information has not yet been received regarding action that may have been taken in British colonies in Africa, but the council immediately entered into communication with the missionary boards in neutral countries that have missions in areas adjacent to the German missions asking that every effort be made to assist the churches and to befriend the missionaries. In other countries, such as China and the Netherlands Indies, it is expected that the German missionaries will not be deprived of their freedom, but it is probable that all support from Germany will be cut off. Adjacent missions have therefore been asked to befriend these missionaries, and it is probable that before very long funds will be needed for their support.

Trustees for German Mission Property

With reference to German missionary property, it should be remembered that through the efforts of the International Missionary Council the distinction between missionary property and other "enemy alien property" was recognized in the Versailles treaty. Trustees for such missionary property were then appointed and in the course of time all such properties in British territories were returned to the German societies. It is hoped that this principle will be recognized now, and that trustees for these properties will be immediately appointed.

This brief statement of action already taken will suffice to indicate the solidarity of the missionary movement of the church. There are many other details that might be mentioned. It might be observed that in dealing with these matters the officers of the council are bringing to bear the experience they gained in the earlier World War. This is a time when Christian churches are challenged to demonstrate the reality of their faith and their conviction that the message of the Christian gospel is for all peoples.

In view of the proclamation of President Roosevelt for the maintenance of American neutrality, the council has conferred with the department of state with reference to the question of soliciting and forwarding contributions for missionary work in countries at war. Assurance has been received from the department that it is unnecessary for missionary societies to register with the secretary of state for the purpose of soliciting contributions for their regular missionary work. It is recognized that the maintenance of such work and its advancement is essential.

A. L. WARNSHUIS.

Congregational Leader Warns Against 'Stay Out of War' Movements

Dr. Dwight Bradley, executive director of the Council for Social Action of the Congregational-Christian Churches, warned members of the Buffalo, N. Y., ministerial association recently against joining any "stay-out-of-war" movements. "We must decide," said Dr. Bradley, "whether we want our nation to go along with the world into a policy of revulsion against itself or on the other hand turn to a great continental policy which will eventually be fascism. That is a possibility if we isolate ourselves from the war."

F.O.R. Asks for U. S. Mediation

Annual Conference Submits Peace Proposals to President Roosevelt—National Baptists Meet

(Correspondence from Philadelphia)

PHILADELPHIA, Sept. 22.—"We must use all our spiritual insight and moral wisdom to keep America out of actual war and out of war hate and propaganda," urged Rufus M. Jones at the 24th annual Fellowship of Reconciliation conference, Sept. 8-10, at Haverford College, Haverford. "Do not get too much entangled in the controversies of ideologies but keep to what can be demonstrated as a creative way of life," he advised. "Let us follow the Leader." With double the accustomed attendance the conference, presided over by John Nevin Sayre, registered a deep sense of penitence for a world at war, of the folly and futility of violence and of determination to focus the widespread will for peace and make it effective. "Involuntarily," said Muriel Lester of London, "we have had to pay the price of war. Now voluntarily let us pay the price of peace." Dr. Richard Roberts served as conference chaplain.

* * *

F. O. R. Sends Petition To the President

A letter was sent by the F. O. R. conference to President Roosevelt. It proposed that the Western republics invite European neutrals to form a commission for continuous conciliation, which should repeatedly offer mediation, until it is obtained. "Our modern world," it said, "has become so integrated, interrelated and interdependent that steps toward genuine world government must constitute a part of any true peace." The letter also urged that the neutrality law be strengthened "by keeping the present effective embargo on instruments of war and extending it to cover all basic materials used in military activities, because our flesh and blood would soon follow our guns and bombing planes if we permit America to become a source of supply for any European belligerent. We can serve the world best as a mediator." In case of pressure for American entrance into the war, a national referendum was recommended.

* * *

War Guilt Not Limited To One Man or Nation

In an adopted statement the F. O. R. conference warned "against the tendency to fix the guilt for the present war upon some one nation or individual. The writing of the 'peace' on that basis after the last war was one of the forms in which we sowed the wind from which, under God's righteous judgment, we now reap the whirlwind. We believe that, in the perspective of history, Hitler is to be regarded as the child of the World War, the subsequent diplomacy and the economic anarchy which has prevailed. All nations,

including our own, which has shown more concern about collecting war debts than about cooperation for a stable world order, share the responsibility and guilt. Repentance becomes us all. War is not the way to stop war, to advance or conserve democracy, to move toward building an orderly world."

* * *

Church Urged to Stand By Peace Declarations

One of the tasks of the F. O. R. now was felt to be to present the Christian pacifist position to the church and to urge the church to stand by every peace declaration made by ecclesiastical conclaves. "Events and the pressure of totalitarian states challenge the church," it insisted, "to face the question of how long it can countenance any support whatever to war, how long it can maintain a position which in practice implies extending the blessing of Christ to both the Christian youth who refuses to participate in war and his brother, who in obedience to army regulations stands the conscientious objector against the wall and shoots him." Under the chairmanship of Dr. Harry Emerson Fosdick, a series of regional pacifist conferences throughout the nation, tentatively projected last spring, will be held. Harold E. Fey, executive secretary, reported the largest number of new members received in many years: 1,171. Donovan Smucker of the Mennonites was made full-time youth secretary; Miss Constance Rumbough continued as southern secretary; Harold Stone Hull, Pacific secretary.

* * *

Pacifists Divided On Use of Force

Calling himself "a conscientious objector to violence, not to responsibly used coercion," Vernon Nash of White Plains, N. Y., who handled the conference press relations, reported many personal interviews among the delegates but found no unconditional affirmative to the query: "Do you rule out absolutely all use of force?" No concise answer came from his second question: "On what grounds do you approve certain types of force and object to others?" The conference closed with a sermon by Dean Howard Thurman of Howard University. Other speakers included A. E. Morgan, A. J. Muste and Alfred Bingham, editor of *Common Sense*. Two of the sessions were devoted to informal discussions in twelve commissions. It is hoped to meet again next year at Haverford College.

* * *

National Baptists Hold Convention

The 59th annual National Baptist Convention, held here at Convention Hall under the theme, "The Christian Church in a Changing World," was the largest gathering of Negroes in the world, with 3,000 delegates representing 3,500,000 members. Dr. L. K. Williams of Chicago, pastor of the largest Negro church in the world, with 10,000 members, was reelected president; Dr. J. M. Naberitt of Nashville, general secretary. President William Green of the A. F. of L. telegraphed his thanks for past support and solicited future cooperation. The women raised $10,000 at the convention for missions and education. President Roosevelt and President Rushbrooke of the Baptist World Alliance were asked to use their offices to keep America out of war. At Mizpah, N. J., 5,000 homesites are being developed for these colored Baptists, and a rest home will be constructed. The 1940 sessions will be held at Birmingham, Ala.

* * *

And So Forth

The intellectual stimulus of worship is recognized in the letter of President W. W. Comfort of Haverford College to the parents of the students: "It has been observed that regular attendance at some place of worship on Sunday, while not obligatory, is salutary and exercises a good influence upon both the character and work of our students. It is hoped that parents will cooperate with the college in encouraging such attendance."

In the recent fall primaries 461 Pennsylvania boroughs and townships held local option contests, with the wets winning most of the elections, including the city of Williamsport. Having the fight at the light primaries, instead of at the general elections, has given the advantage to the wet forces.

The peace section of the American Friends Service Committee has called a conference of peace organizations to meet Sept. 28, at the Race Street Meeting House, to prepare a statement on war and peace.

Prof. Burritt C. Harrington of Williamsport Dickinson Junior College has been elected president of Cazenovia Junior College, Cazenovia, N. Y. A Princeton, Union, Teachers' College educator, with ten years of teaching in India, he is well qualified for his new post.

Rev. James Renwick Jackson, after eight years at the Union Tabernacle Presbyterian Church, has accepted a call from the First Presbyterian Church, Tyrone, Pa.

CHARLES DANIEL BRODHEAD.

Universalist Weekly for Intervention

Almost alone in the chorus of the religious press the *Christian Leader,* Universalist weekly published in Boston, editorially declares that "we should help England and France by money, by munitions, by friendliness and all other means in our power. And if these democratic nations should be defeated, as defeated they may be with Russia out, we must gird ourselves like men and go into the new dark ages with invincible faith." "Naturally," the Universalist paper adds, "the United States will repeal its foolish neutrality laws."

Methodist Missions in Poland Reported Safe

The Methodist Board of Foreign Missions, which has work in many parts of Poland, reports that it has received assurances from the state department that all its missionaries are safe and fully supplied with food and that they will stay at their posts. "There is no cause for anxiety," according to cabled advices.

Consecrate First Danish Catholic Bishop

The recent consecration of a Roman Catholic bishop in Denmark has been played up by the press in that country as the first event of the kind since the Reformation. There are about 25,000 Roman Catholics in Denmark.

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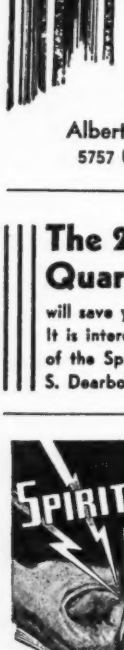

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Britons Spurn Hitler's Threats

Russia's Invasion of Poland Deepens Determination to Fight—War Aims Not Yet Clarified

(Correspondence from England)

LONDON, Sept. 21.—Yesterday I read a journal four days old. It is a well informed and responsible journal, yet it was out of touch with the situation of today. This letter is dated Sept. 21 and swift as the Yankee Clipper travels, it cannot be read until any news it brings is ancient and perhaps irrelevant history. This is a necessary condition which must regulate the contents of the letter.

The action of Russia in Poland was not a surprise, but is still an enigma. Most of us are content to wait until the plot unfolds. Our chief feeling on Sunday when the news came was one of pity for Poland, and with that there was clearly shown a hardening in the purpose of this people. It was parallel to the wave of indignation that went over the land when the Germans in 1914 swept over Belgium. Belgium rose again, and there is a widespread faith that Poland too will rise. The words quoted from a Polish general by the prime minister awake an instant response. He was speaking to English generals before the war: "We shall fight. A large part of our country will be overrun and we shall suffer terribly. But if you come in we know that we shall rise again." It is, however, idle to underestimate the task that lies before us.

* * *

Hitler's Peace Bid Leaves British Public Cold

The speech of Hitler was summarized at once and answered on the radio and also by the prime minister. It was easy to contrast his description of the relations between Poland and Germany with his own words in 1938, and it is a simple task to recall his previous estimate of the bolsheviks, who are, or used to be to him, the incarnation of the destructive forces in civilization. But it seemed to most people more important to discover not what he said but for what policy his words were meant to prepare. Clearly he showed not only his dislike but also his fear of the naval blockade; many at once inferred that his indictment of this weapon as a barbarous attack on women and children was intended to justify his adoption of indiscriminate air attacks and of that "terrible weapon" of which we do not know and to which we have no answer.

One thing can be said without hesitation—if Hitler means his speech to begin a peace drive he will be undeceived. There is not the slightest evidence that this nation will regard what is called the "rape of Poland" as a signal to accept the inevitable and to give nazism as free a course in Europe as it has secured for itself in Germany.

* * *

Forster and Joad Advise on Reading in Wartime

What should we read in wartime? Some answers have already been made to this question. Mr. E. M. Forster divides books into three classes—those directly dealing with present worries, those which furnish an escape, as for example detective stories, and those which he himself favors, books which were not written for this hour but give light and comfort for this hour. He mentions among the third Tolstoi's *War and Peace*, a book which another guide, Mr. C. E. M. Joad, puts, with St. Matthew's Gospel, as one which should be ruled out because it deals directly or indirectly with war. Mr. Joad thinks that we should read a work or set of works of large dimensions and acknowledged importance falling within one's own sphere, as for example Toynbee's *A Study of History*. In a very fine article in the *Times Literary Supplement* it is said that there is "a spiritual fortress to guard, a spiritual treasure to preserve, or we are lost in an utter darkness of the mind."

* * *

Start Funds for Camp Recreation

The Red Cross and St. John's Ambulance Societies have started a fund for their most necessary work here and overseas; this morning Lord Nuffield announces a gift of £100,000. The Y.M.C.A., which showed such initiative in 1914-1918, is already forward with its plans for the camps both at home and overseas. In general it may be claimed that in every department of church life there is proceeding a rapid and effective adjustment of forces to new conditions.

* * *

Press Debates Wisdom of Stating War Aims

Should we formulate more clearly our war aims? Our counselors differ. Some, as for example Mr. J. A. Spender, think not; our experience in the last war is against such a plan. Others are content to lay down the fundamental issues. They are threefold, so the *Round Table* declares: the rule of law, freedom of conscience and of utterance, economic freedom. They are fourfold, the *Economist* declares: democracy, an international order, restitution and generosity. "It is a crusade," says Dr. Hensley Henson, formerly Bishop of Durham, "for the rescue of the ultimate factors of Christian civilization." Some urge that the aim can be summarized in the demand that Germany must have another leader; others, that this alone would not be enough; we must stand for "order, peace and unity in Europe." Many are perfectly content for the present to define their position as side by side with Poland, a nation which dared to say "No" to Hitler.

* * *

Celebrate Centenary of George Cadbury

It is a happy task to recall the centenary of George Cadbury's birth. He was the founder of Bournville, a great practical farsighted Quaker social reformer whose name will live, not alone in Birmingham.

EDWARD SHILLITO.

St. Louis Schools to Offer Religious Instruction

Beginning Oct. 1 the public schools of St. Louis are offering religious instruction in classes held outside school buildings under the instruction of competent teachers. Students will be excused to attend these classes on request from their parents. In the case of high school students, credit will be given for the courses attended.

Canada Churches Face War Crisis

Declaration by Parliament Brings Orders in Council into Force—United Church Pastoral

(Correspondence from Ontario)

TORONTO, Sept. 25.—Canadian Christians find themselves at war. Without a precedent the king, on the advice of his Canadian ministers and through the governor general, proclaimed that a state of war existed between Canada and Germany. This momentous event brought home to Canadians realization that the claim to Canadian nationality involves great responsibilities. True, the prime minister had previously announced that when Britain was at war Canada was at war, but he had distinctly reserved to the Canadian Parliament the decision as to the extent of active participation, if any, which would be Canada's part. Then Parliament was called, and the prime minister announced that the government recommended a policy of the "most effective cooperation" with Great Britain, and asked for the approval of the decision. This being given almost unanimously Parliament adjourned until the policy had been made fact by royal proclamation, during which interval President Roosevelt officially did not list Canada as a nation at war. All this brings home to Canadians that whatever constitutional law may have recognized, Canada is in fact in the war as the deliberate expression of her own free choice.

* * *

Hold Conferences to Decide On Christian Position

Unofficially several conferences were arranged among leaders of church life as the war crisis deepened and these took on more and more of an official character. An effort was made to clarify through full discussion the nature of issues to be faced, and above all the positive obligation of the church in view of the fact that we are as Canadians actually at war. The conferences revealed the absence of anything like a consensus of opinion on some important points. Whether we regarded war as a Christian method of procedure or not was now irrelevant. Nearly all who represent what may be called liberal Christianity were convinced that war is unchristian. But in view of the history of Christian thought and action, on what basis should such a declaration be made?

Before these conferences were completed Parliament had made the fateful decision. Even before that many were convinced that, whatever one might think about it, the state was the proper body to determine action and the church must support the civil authority. It was pointed out, however, that both the Catholic and the Protestant communions had declared it to be a Christian duty in certain circumstances to disobey the state, and even to resort to rebellion. Was this such a case?

* * *

Against Return to 1914 Procedures

Gradually a trend of thought emerged. Jewish leaders, both orthodox and reformed, declared emphatically that the survival of Israel as a community is to be determined by the war, and for the Jew the path of duty is clear. But there was a strong distrust of any reversion to the acts of 1914 when the churches were in many instances agencies for enlistment, and prayer and sermon assumed that our cause was clearly the cause of God. Most thoughtful leaders recognized now that the session of church worship might make a more worthy, as well as a more peculiar, contribution in the spiritual sphere; and above all that the church should maintain the sense of human solidarity under God which must be the presupposition of any enduring peace after the war.

* * *

Could Churches Be Muzzled By Orders in Council?

Christians had had plenty of warning that they must soon face a crisis. But an acute crisis was averted by the announcement of both major political parties that there would be no conscription of men for overseas service, though the Canadian militia would be at once mobilized, every local unit being raised to full war strength by voluntary enlistment. But far more important to the church was the reminder that an emergency law enacted early in the First World War was still on the statute book though inoperative until by proclamation of war or emergency it automatically became effective. That act conferred on the national administration vast powers of issuing orders in council which would have the full power of law.

Amid these powers was the authority to regulate the arrest or "detention" of those whose freedom was deemed to menace public safety. Some of us knew that lists already existed of persons whose utterances would make for discord and weakness. At once it was seen that the whole question of the freedom of pulpit and press might be involved. Up to the time of the national decision no interference with free discussion had been attempted by the national authority. Canada's participation had been freely and efficiently debated. But when the issue had been determined by Parliament, how far could one claim the right to agitate against the national will?

* * *

Personal Non-participation or Voluntary Enlistment

Even without conferential decisions it could be noted that on that fateful Sunday when the die was cast one pulpit after another employed as a text "Love your enemies," though without wasting time then over the rightness or wrongness of the

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national decision or of any policies which had led to the decision. Up to the present moment there has been no indication that either church members or ministers feel themselves obliged to go farther than personal non-participation. Nor is there anywhere in or outside the churches any hint of war hysteria. Those who are supposed to know what is intended believe that as early as possible an expeditionary force will go overseas, but this will be specially and voluntarily enlisted. Meanwhile special groups of highly trained experts will be first to share the field service.

* * *

United Church Pastoral Lists Four Rules for Christians

The United Church has sent out over the country copies of the memorandum recently printed in The Christian Century as voicing the group speaking from Geneva for the World Council of Churches. Before this was available the moderator of that church, voicing the consensus emerging from the conference with the leaders, issued a pastoral to the ministers. Four considerations were emphasized. The church must maintain at all cost faith in God the Father of Jesus Christ and, centered in that faith, provide amid the fiercest strain a haven of peace. The church must more than ever affirm the reality of that ecumenical church, consciousness of which was revived at Oxford, and declare the obligation of loyalty to this supreme fellowship into which warring peoples must yet be brought together. The third emphatic plea is for understanding and sympathy between those who feel that Christian obligation impels them to give themselves in active service, and those who feel that Christian obligation precludes any such action. Meanwhile, like the Society of Friends, churches and church members must develop ministries of comfort and healing by which some suffering may be assuaged.

So far as I have been able to discover, this pastoral is generally regarded as a fine expression of that Christian spirit which should guide the church in all its branches. The day may come when the policies which through two generations have produced this crisis may fruitfully be reviewed, and the church must be ready to play its part then; but the present calls for other activity.

ERNEST THOMAS.

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Cleveland Federation Uses Modern Publicity Methods—Approaching Election Offers Civic Test

(Correspondence from Cleveland)

CLEVELAND, Sept. 18.—The Cleveland church federation has embarked upon an intensive campaign to increase attendance at services of public worship. Backed by the slogan, "Go to your church next Sunday," the Protestant churches have been asked to initiate individual campaigns among their own members and to plan programs of special events for the remaining months of 1939, designed to stimulate loyalty and interest. The general campaign will begin with emphasis upon the national "Loyalty Days," Sept. 30 and Oct. 1. A Christian Men's rally on Saturday, with raising of the Christian flag on Public Square, will call public attention to this observance. Federation president H. K. Carpenter, Methodist layman who is executive vice-president of the United Broadcasting Co., is giving expert leadership in aiding local churches to improve their public relations and in building up the civic stature of the federation as the representative Protestant agency. He recently solicited and secured a special financial contribution to employ professional counsel for these worthy purposes.

* * *

Labor Leaders Hail Local Gains

Labor Day statements by leaders of the Cleveland Central A. F. of L. and C.I.O. unions stressed membership gains in both camps and predicted eventual peace and unity. Thomas A. Lenahan, secretary of the A. F. of L. Cleveland federation of labor, said the local labor movement was now more unified than in many years and expressed confidence that the trend would continue. Beryl Peppercorn, president of the C.I.O. Cleveland Industrial Union Council, cited recent victories in the coal and automobile industries and pointed to increased wages and improved purchasing power.

Meanwhile the movement for a Labor Temple, started several weeks ago by a group of Presbyterian ministers, promises to expand to an interdenominational community project. Several meetings of churchmen and labor officials have taken place. Rev. John Sommerlatte, pastor of First Evangelical and Reformed Church, is acting chairman of the enlarged group of sponsors.

* * *

Complete Northeast Ohio Methodist Union

Thirty-eight former ministers of the Methodist Protestant Church were added to 533 from the Methodist Episcopal Church to form the Northeast Ohio conference of the new Methodist Church at Lakeside last week. The conference voted adversely on a proposal to place army chaplains under jurisdiction of the church in event of war. It noted an improved moral tone in the nation despite increased drinking and gambling. It expressed judg-

ment that the principal cause of war was failure of national leaders to "make necessary economic adjustments." Few changes were made in Greater Cleveland pastorates.

* * *

Local Option Election Assured in Ward

Add to the crucial school board election mentioned last month two other campaigns which hold promise of grave potentialities in the eyes of public spirited citizens: the mayoralty contest between Harold H. Burton, the incumbent, and John E. O'Donnell, former school board president, both Republicans; and a local option election in the 20th ward, populous tavern-lined district between Euclid and Wade Park avenues.

Cleveland's peculiar run-off primary will probably eliminate several minor candidates, leaving the field clear in November for the two men mentioned. Mayor Burton has given the city the best administration it has had in many years. He has had the support, generally speaking, of the independent church vote. O'Donnell's backers include disgruntled politicians and other questionable elements. His record as a member of the majority bloc on the school board is not one to inspire confidence or enthusiasm.

A local option election movement fell short in the 20th ward a year ago. George E. Fuhrman, a Presbyterian resident, has almost single-handed secured the requisite number of petitioners this year. The election is now official for Nov. 7. The contest will be a bitter one between property owning residents and church people on the one hand, and tavern keepers, many of whom are non-resident, and their hangers-on on the other. Needless to say vast resources to win the election will be supplied by the liquor interests.

* * *

And So Forth

A six-month respite from war talk was promised his congregation by Dr. Fernando H. Groom, pastor of Franklin Circle Christian Church, upon his return from England where he was fraternal delegate at the 94th annual conference of the Churches of Christ of Great Britain and Ireland. In his first sermon he pointed to a "childless London" as a symbol of war today.

The ministerial association of Greater Cleveland is entering its new year with Rev. Emil N. Krafft, pastor of St. John's Evangelical and Reformed Church, as its president.

Rev. Robert Stemme, who has served as part-time executive secretary of the Cleveland Congregational Union while pastor of Eastview Church, will take over full-time executive responsibilities with the union on Oct. 1.

Rev. Ernest H. Midkiff, formerly of Wellston, Ohio, has assumed the pastorate of Glenville Baptist Church.

Miss Priscilla Chace, formerly with the Board of Home Missions of the Congregational-Christian Church, has become director of the departments of religious education and Pilgrim Fellowship of the Ohio conference of Congregational-Christian Churches, with headquarters in Cleveland.

Dr. A. J. Lewis, widely known pastor of Hough Avenue Baptist Church, one of Cleveland's flourishing fundamentalist congregations, died suddenly a few days ago just as he was leaving for his annual vacation.

Parma American Lutheran Church, now six years old, dedicated its new church edifice last Sunday. Rev. Walter P. Schmidt is pastor.

The death of Rev. J. E. Digel, of Massillon, has brought to a close a long and useful career in the Evangelical and Reformed Church. Dr. Digel was a member of the boards of Elmhurst College and Eden Seminary and served 18 years as president of the Ohio district.

O. M. WALTON.

Baptist World Leader Upholds Righteous Use of Force

Dr. J. H. Rushbrooke, president of the Baptist World Alliance, in a message to the United States defends the use of force as an "instrument of right" to check the operations of force when used as "an instrument of wrong." "The prime minister," says Dr. Rushbrooke, "has declared that we are resisting 'evil things—brute force, bad faith, injustice, oppression, persecution.' British Baptists know that he speaks truly. They do not expect force, even when rightly applied, to insure the attainment of good, but they do hope and pray that it will neutralize the force which sustains evil."

Niemöller Must Stay in Concentration Camp

Nazi authorities, according to an Associated Press dispatch from Berlin on Sept. 24, have turned down the offer of Rev. Martin Niemöller to return to the submarine service in which he distinguished himself during the First World War. Pastor Niemöller will be kept in solitary confinement at the Sachsenhausen concentration camp.

Philadelphia Protestant League Seeks New Members

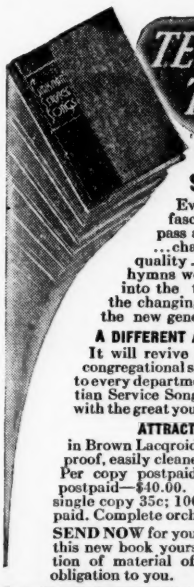
The Protestant Action League recently formed in Philadelphia under the leadership of Dr. N. R. Melhorn, editor of the *Lutheran,* is planning a drive for 5,000 new members. The purpose of the league is said to be the extension of Protestant influence in the fields of press, radio and motion pictures and to awaken the Protestant majority to a better understanding of the democratic process.

Ohio Wesleyan to Hold Education Parley

In connection with the installation on Oct. 20 of Dr. Herbert J. Burgstahler as president of Ohio Wesleyan University, Delaware, O., an educational conference on "The College of Tomorrow" will take place. A large attendance of American educators is expected.

Trade Paper Doubts Value of Newspaper Sermon Reports

Editor & Publisher, leading trade weekly of American newspapers, questions whether present methods of reporting sermons in the daily press contribute to the ends religion has in view. "Religion is regaining its importance in American life, after several years in which it seemed to be waning," says this trade journal. "It has a vital community of interest with the press, which should be fostered for the public good. We doubt that it is being fostered by the 200-word reports of most sermons in Monday papers. Most of these reports, it strikes us, are bad journalistic jobs, probably based on routine, or worse, sermons." In reply to a suggestion from Dr. Guy E. Shipler, editor of the *Churchman,* that daily papers employ competent religious editors such as Dr. A. C. Dieffenbach of the *Boston Transcript,* the trade journal questioned whether such men could be found in sufficient numbers.



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Embargo Issue Divides Clergy

Brooklyn Ministers Petition Against Repeal—Dr. Leiper Holds This a War to Save Christianity

(Correspondence from New York)

NEW YORK, Sept. 25.—In pastors' meetings and laymen's gatherings of every kind neutrality is the livest subject. The pacifist and peace groups generally have lined up on the side of the present law. Many secular groups have taken a definite stand to "Keep America out of war."

Uncertainty as to the position the churches should take is everywhere apparent. The Long Island conference of the Lutheran Synod of New York, meeting in Brooklyn last Thursday, after considerable debate decided not to pass any resolution for or against neutrality but to urge all pastors and laymen to forward their own individual opinions to the President and their representatives. The executive committee of the Federal Council set a special meeting for Oct. 6 when it will pass upon a redrafting of resolutions on the churches and the present war. There was not enough time in the regular session on Friday last to come to agreement between the divergent opinions expressed.

* * *

Dr. Luccock Speaks at Ministers' Retreat

The annual day of meditation and prayer for ministers was held under the auspices of the Brooklyn church and mission federation at St. Mark's Methodist Church in Flatbush last week. The morning speaker was Dr. Halford E. Luccock of Yale. His subject was "Preaching in War Time." In the course of a most stimulating address he said: "Are we most deeply concerned in helping France and England win the war or keeping America out of war? . . . Our last full measure of devotion is to keep the United States out of war. . . . The way of love is the only way that leads anywhere except to damnation."

In the afternoon, however, Dr. Henry Smith Leiper, speaking on the subject "The Churches and the World Situation," though he attested to his hatred of war, his deep conviction that the United States should keep out of war, and his hope for the eventual elimination of war, took the position that in order to save Christianity the present war was justifiable. Said he: "Some nations are under the control of men whose ideas of what constitutes right and justice and civilization are openly and unqualifiedly opposed to every basic Christian conviction." He bolstered this argument by pointing out that Christian Europe was saved from Mohammedan domination by the battle of Tours, and that the United States was saved from disunion and slavery was abolished by the Civil War.

* * *

Impassioned Debate Follows Speeches

These two addresses led to most heated discussion. Three or four men were on their feet at the same time, some making impassioned pleas for the necessity of the present war and others as emphatic statements for pacifism and the strictest neutrality. There seemed to be no middle ground. It was either justification for war or complete denial of war.

The worship was real nevertheless. At the close of the morning session over 125 ministers partook of communion. The service was led by the president of the federation, an Episcopalian. The bread was offered by a Negro Baptist preacher, the wine was presented by a Presbyterian minister, pastors of the Lutheran, Reformed, Evangelical, Congregational, Baptist, United Presbyterian and Methodist churches assisted in passing the elements at the altar, and Negro, Filipino, Porto Rican, Spanish, Italian, Scandinavian, Danish and other white races representing over a dozen different denominations, all partook of the sacraments. The final afternoon session was closed with a service of Scripture and prayer which proved deeply moving.

* * *

Brooklyn Ministers Favor Embargo

Forty-five Brooklyn pastors signed a resolution which was forwarded to the President. It read in part: "We, the 45 undersigned ministers of Brooklyn, N. Y., solemnly urge retention of the neutrality act with its embargo on export of arms, munitions and implements of war to belligerents, and trust that secondary war materials, such as oil and scrap iron, be put on a cash-and-carry basis. . . . We view with revulsion any move which would make profits for us out of the blood being shed. . . . None should vote to send arms who does not want to send soldiers. . . . It is our belief that the worst outcome of the present conflict would be an overwhelming victory for one side or the other. . . . Our energies should be directed toward solving our domestic problems, as the best defense against fascism, and toward establishing a just international order, which can come only out of a stalemate in the present ruinous conflict." The signers included representative pastors of all the major denominations and races in Brooklyn.

* * *

Catholics Organize to Fight Anti-Semitism

A strong group of Catholic clergy and laity have set up a Committee of Catholics in Defense of Human Rights to fight Coughlinism and especially anti-Semitism. They have printed two editions of a paper, the *Voice*, which though of tabloid size and with lurid headlines, still includes astoundingly clear-cut and emphatic denunciations of any racial prejudice as made by Catholics from the Pope down through the hierarchy to Gene Tunney, Al Smith and other Catholic laymen. The Jewish press throughout the city is hailing this move as the anti-Semitic tension is rising. In some places, arrests have been made by the police (as a protective measure) of those who questioned the street speakers who are fomenting hatred and upholding Hitlerism. Counter meetings are being held sponsored largely by Jewish groups but many Protestant ministers are speaking for them.

* * *

Gypsy Smith Will Hold Meetings

Gypsy Smith, the 79-year-old evangelist from England, and his young wife arrived in New York last Wednesday. They had to come two weeks earlier than planned, for they could not get scheduled passage on an English boat and had to take an American boat. He is to preach in a series of meetings in the Winter Garden in the Bronx from Oct. 1 to 8 and in the Fifth Avenue Presbyterian Church, Manhattan, from Oct. 15 to 29. The meetings are to be held under the auspices of the New

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York evangelistic committee and the Greater New York federation of churches. Later meetings may be held in the other boroughs if sponsoring committees can be formed. Many wonder what the message of this "world missioner" from England will be under the stress and uncertainty of the present world situation.

* * *

And So Forth

The New York primary seemed to upset some of the Tammany Hall plans and did not indicate any reversal of the trend away from a Tammany controlled city.

The Carnegie Fund has disbanded its European advisory committee as part of the "prompt and very drastic measures" to meet the present war situation.

The mayor and the police commissioner are acting for the city in undertaking a survey of downtown building as the first precautionary measure against "air raids." Basements and sub-basements are being charted and subways are being investigated as refuge against bombs and gas.

George Carpenter, general-elect of the Salvation Army, sailed for England last Wednesday. The Army has already appropriated $750,000 for 57 huts to be operated in Great Britain and on the Continent.

A committee has been formed to adjust emigres. It is to be known as the "Good Neighbor Committee on the Emigre and the Country." Mrs. Roosevelt is honorary chairman and Dr. Harry Emerson Fosdick, Dr. Samuel McCrea Cavert, Clarence E. Pickett and representatives of social and educational institutions of all faiths are members of the board.

A *new* women's national committee to keep America out of war has been formed. Will there ever be an end of new organizations?

J. Henry Carpenter.

Disciples Leader to Discuss Denominational Strategy

In opening the International Convention of the Disciples of Christ at Richmond, Va., on Oct. 19 Dr. Roger T. Nooe, president of the convention, will speak on "Strategy for the Disciples of Christ." The convention will remain in session until Oct. 25.

Lutheran Brotherhoods to Meet at Detroit

The American Federation of Lutheran Brotherhoods will hold its biennial convention at Detroit Oct. 11-13. Special attention will be given to the civic responsibilities of Christian laymen, and Dr. Nathan R. Melhorn, editor of the *Lutheran,* will speak on "The American Way of Government."

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Behind Prison Gates

(Brian Donlevy) (Universal) Absurdly far fetched tale about detective-hero who enters prison under assumed identity of crook killed in bank robbery, to get from other convicts information leading to accomplices and hidden loot. The usual killings and violent action.

For A: Hardly. For Y and C: No.

Hawaiian Nights

(Johnny Downs, Mary Carlisle, Ettienne Girardot) (Univ) Some picturesque island settings, appealing native dances and music are chief interest in very light, elementary tale about young hero whose ambitions to become successful band leader are achieved over wealthy father's opposition.

For A: Hardly. For Y: Fairly good. For C: Doubtful interest.

Janosik

(Czech cast, English titles) Strong, stirring, notably acted, semi-historical melodrama of peasant hero's revolt against brutal oppression by landowners in eighteenth century Slovakia. Grim action occasionally lightened by robust comedy. Impressive Carpathian settings.

For A: Very good of kind. For Y: Strong. For C: No.

The Old Maid

(Bette Davis, Miriam Hopkins) (Warner) Notable screening of Pulitzer prize play, expertly acted. Character values skillfully preserved. Bette gives convincing, deeply moving portrayal of unwed mother who becomes bitter old maid to keep daughter ignorant of their relationship. Fine in settings and costumes.

For A: Excellent. For Y: Too mature. For C: No.

The Rains Came

(Loy, Power, Brent) (Fox) Technically striking screening of current novel laid in India. Torrential rains, floods, earthquakes provide tremendous "effects." Story tells of sophisticated, unsavory characters redeemed by death and disaster. Little real character value. Power convincing as Indian hero.

For A: Very good of kind. For Y: Better not. For C: No.

Range War

(Bill Boyd) (Paramount) Another in the perennial "Hopalong" series of obvious, harmless westerns. Hero outwits and outshoots villains trying sabotage on new railroad. Lively, elementary story with all stock devices, beautiful scenery, and not over-exciting.

For A: Naive. For Y and C: Good of kind.

Smuggled Cargo

(Barry Mackay, Rochelle Hudson) (Republic) Fast moving melodrama concerning California community of orange growers faced with ruin when cold weather threatens crop and villain gets their contract by supplying smuggled oranges. Murder, a mob scene and impossible heroics by hero add to the excitement.

For A: Hardly. For Y: Ordinary. For C: No.

Western Caravans

(Chas. Starett, Iris Meredith) (Colum) Run-of-the-mill western, with mediocre cast doing usual stuff. Much prairie singing, furious riding, endless gun play, as ranchers fight arriving settlers who are backed by government. Villain deliberately shoots little boy, etc. Anything for thrill.

For A: Absurd. For Y: No. For C: No.

Best Recent Family Films:

Goodbye, Mr. Chips
Unexpected Father
Stanley and Livingstone
Star Maker
Wizard of Oz
The Under Pup

Best Recent Films for Adults:

Bachelor Mother
Four Feathers
The Ware Case
Golden Boy
Beau Geste
The Man in the Iron Mask

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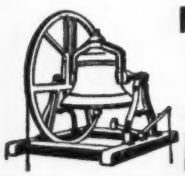

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Rural Weddings
Rural Funerals
The Prayer Meeting
The Prerequisites of Rural Preaching
The Manner of Rural Preaching
The Themes of Rural Preaching
Principles of Sermon Preparation (Reason)
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Possible and Impossible Shepherds
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Dr. Hewitt believes that the country is the great field for the spreading of the Christian message, and that the opportunities offered by the small church are greater than those of the biggest pulpit in the largest cities. The pastor who reads this book will have a most enjoyable experience. Every page sparkles with wit. And every page is also marked with commonsense, an understanding of human nature, and deep insight into the Christian message. Incidentally while this is a book for rural ministers, city pastors, as Dr. Hewitt says, are welcome to read it—and will profit almost as much from its reading as their rural brethren. **$2.00**

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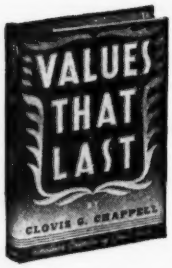

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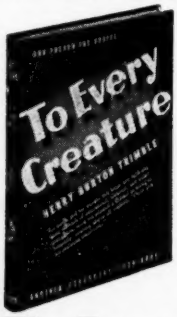

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